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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

SHE WILL NOT HEAR.

'We call—and they answer not again—
Do they love—do they love us yet?'
Mrs Hemans.

She will not hear!
I 've called her when the morning sun looks up
From its bright bed of pearls on the clear wave,
When the dew trembles in each silvery cup,
And fringing gems the borders sweetly pave,
And yet she will not hear.

She will not hear!
I 've poured my song of love upon the breeze,
To woo her spirit from its viewless home,
I 've swept it o'er the ever-bounding seas,
To dance in music on the sparkling foam,
But oh, she will not hear.

She will not hear!
I 've breathed the melodies she loved so well,
Where the vine-foliage through her latice creeps,
But no responsive echo breaks the spell
That in its silent chain her spirit keeps:
No—no! she will not hear.

She will not hear!
Doth she not love me as in days gone by,
When her soul mingled with the friends of earth?
Doth her freed spirit, in its home on high,
Forget the wanderers of terrestrial birth?
She will not—will not hear.

She will not hear!
And yet, in calm and halcyon hours, when thought
Is sweetly wrapt within its dreams of heaven,
A deep, low music to my soul is brought,
As if she whispered, 'Daughter, thou 'rt forgiven!'
It may be, she doth hear.

She will not hear!
And yet, when fervently I seek the throne,
A soothing vision o'er my heart doth sweep,
As if her eye upon my spirit shone,
Its guardian vigil o'er my path to keep.
It may be, she doth hear.

Yes, she doth hear!
When the rude drapery of earth is cast
Back from the living temple of my soul,
When to the fount of life I turn at last,
And bathe me where its crystal waters roll,
Then doth her spirit hear.

Yes, she doth hear!
Oh may my heart be still, and catch the strain
That brings the answer of returning love!
May it not whisper to my soul in vain,
But bear that echo to her home above,
That she doth wait to hear.

Waltham. L. B. T.

For the Register and Observer.

A DAY WITH JESUS.

We read of two men going home with the Savior, and spending the day with him. With what strange feelings do we follow our imaginations as they paint the scenes of that day. It was about ten o'clock in the morning when they went, for John, as Bishop Watson observes, uses the Roman time, which was the same as our own. How did they spend the day? Walked they in the garden, while Jesus spoke to them of God's power and love, and pointed out the instances of it in the plants or scenery around them? Went they to the carpenter's shop, to hear Jesus draw from even those familiar scenes lessons of wisdom and duty. Or sat they within the house, to hear the words of life which fell from Jesus' lips. Think of them at table. With what fervor did he, whose feelings had never been chilled by sin, give thanks as they sat down. How little did they think of the food upon the table, while they were eating the manna of heavenly truth. Then that afternoon. Will those two men ever forget that afternoon spent at the Savior's house? Can they forget the kindness and the love which beamed in his countenance and appeared in his actions? Can they forget how attentive he was to them, how he anticipated their wants, how he endeavored to please, but above all, to instruct them?

Blessed, we cry, were those two men. Blessed the man who was permitted to visit Jesus and spend the day with him. But we can now enjoy something of the same blessing. Jesus spoke not falsely when he said that he and the Father would dwell with those who loved him. If then we love him he is present with us. Let us think of this, and it will be our support till we meet him face, to face and go to spend not a day but eternity in his love. E. N. P.

For the Register and Observer.

'I dare do all that may become a man—
Who dares do more—is none!'

The world is not true—societies and corporations are not true—individuals are not true—and yet the world, and societies, and individuals are reading homilies about truth, to themselves and each other, if not every day, at least once a week. Why is it that these homilies produce so little effect? Every candid man,—every man whose mind reflects the state of other men's minds, must admit this false condition of things exists; he may not comment upon it—nor would I, in the lackadaisic tone of disappointed hope—but he sees it, laments it, and wonders why it is. I do not mean by truth, the literal word which falls from a man's lips; I take the term in its broad and philosophic sense; and when I speak of a man's truth, I speak of his fidelity to his highest nature—of his whole souled expression by speech, by implication, or by deed, of the principle that is in him. I judge of a man's truth by his acceptance of the truth as it is in nature or revelation. I hear him complaining of the restraints which society imposes upon his will; I hear him asking why virtuous poverty should not clasp the hand of purple draperied power—why the aristocracy of a republic should be, in literal fact, the aristocracy of wealth—why the overpolish of men's manners should be the index of the under cultivation of their hearts, or the expression of sympathy in taste or suffering often only that of moral cowardice? I hope to see him standing out in independent relief from the canvass of daily life; casting off the shackles which have so closely galled him; extending a generous hand to every struggling aspirant, and looking down upon titled iniquity and the mannerism of empty hearts, if not still emptier heads, with the severity of conscious rectitude. I am disappointed. No man conforms more exclusively to the requisition of convention; his earnest smiles are for the ruin, not the rising; his gentle speech and carefully selected language, for the ear which may be moved by courtesy to do *him* honor; while to the dependant, the simple, and the obscure in station, he speaks in frozen accents, of the difficulty of doing just what was right, (as if, forsooth! the difficulty diminished the duty); of the advantage of self-discipline, of inadequate means and early struggle. His motto is, 'Each for himself.'—If his party in politics or religion adopt a false course of conduct, or admit a false principle, he adopts the course, admits the principle; for to do otherwise were to seem a turn-coat or a backslider. He flatters the faults of his patron, whether that patron be the people or an individual, and gazes calmly upon the criminal indulgences of the intellectual sensualist or the wealthy *roué*, because the influence of such may affect his own standing in society. He listens to the sophistry which degrades human aim into the simple accumulation of gold and silver; and though he will tell you the folly of all this in the abstract, he does not deny it as it falls syllable by syllable from the lips of his endorsed; for the result of such an acknowledgement were the loss of his credit. He will tell you that he reverences virtue and abhors dissimulation; but if the one wear a threadbare coat, and the other an ermine cloak, it is not difficult to decide what *form* his preference will take. Self-interest is *his* highest motive; but another who falls into his errors, and receives in theory what he fails to admit in practice is the moral coward. A man may have the courage—doubtless many a man *does* have the *courage* to speak, act, and support the truth to his own disadvantage who has not the will; but many more possess the will without the courage. If I quarrel with the present condition of society, it is not because I think there is one jot too much courtesy, one tittle too much polish or charity afloat in the world; but because there is not all there seems to be. I have no objection to the kind salute, the gentle voice, or the most earnest word of sympathy; but I would that these were always supported by the kind impulse, the charitable consideration, and the loving heart. I would that a man's manner to his brother were a graduated estimate of his heart's interest in him, rather than of his hand's depth in his purse. It is admissible for woman to receive at once, into her confidence and her dwelling, the man who shall challenge, by the cut of his coat, the accent of his Italian, or the purity of his English, the fashionable competition of his day; it is admissible for her to meet with shrinking recognition, if not chilling incivility, the advances of the charity student, or the dependent merchant's clerk; but if she presume to draw a *moral* distinction, if she develope, as far as in her lies, the high aim, the pure longings, the simple unaffected integrity of the dependent, and her eye reprove with maidenly severity the hypocrisy, the recklessness, the finished depravity of rank and wealth, she is told that such conduct is unbecoming, that the same hand should be extended to all: or in plainer words, woman shall draw no distinction, if she do not draw them as the world pleases. It requires no small exercise of moral power to ment, with unshrinking determination, the opposition which the pure practice of the pure spirit at once encounters; but does not the pure spirit possess this power within itself? is it not coexistent with all that is true and good? I believe it is, and I believe in consequence, that, just in proportion to the impurity of a man's heart, is his moral cowardice. When Macbeth replies to the taunting insinuations of his wife, by a confession that would have immortalized Shakspeare, had no other relic of his greatness remained to us, his language implies that there is a bourne true courage will not cross. To speak the truth 'as may become a man,' is what Scripture requires; and every man who is true, will have sufficient confidence in the power of truth, to risk even his own life in its cause. He cannot love truth better than himself if he wait to wonder what the world will say to it, and to fashion his words so that they may gain for him the good report of men. The simple truth cannot offend the simple heart. Her voice, in spite of the assertions of ages, is musical and soft until overstrained by the impulsive promptings of anger, party feeling, strife or envy. Her hand falls gently upon the chords of the human heart, until those chords have lost their elasticity, and return false notes to her touch. Speak the truth fearlessly while you speak it to the true; from the untrue what has its cause to fear? Moral courage is said to be an acquirement; that it is not an endowment nor a mere matter of temperament, is certain; for we find the most physically sensitive creatures in this respect the most undaunted and determined; while men of stalwart frames and great corporeal bravery shrink from its requisition. Nothing so fully impresses human frailty upon the mind of a really ingenuous person, as the manœuvering diffidence of the narrow minded; nothing in the range of human character is so unsufferably disgusting as that love of approbation which deprives an individual of his individuality, and makes him by turns the shadowed reflection of every man he meets. It is every man's duty, it is in every man's power to do much for the cause of truth, by acting in accordance with his own innate conviction. Christ came to restore humanity to itself in the likeness of its original type. The spirit which was breathed into the first man was the spirit of God; and when Adam's eye first rested on creation, that spirit met the spirit, breathed out of the firmament above, and the earth beneath, in candid confidence. Woman's first tenderness was guileless, and until she fell, there was no fear within at war with the unity of God without. Such purity was not again until Christ came and made it, by the experience of trial, virtue. Was there ever aught, on his part, like a false subservience to the prejudices or desires of men? Did he delude his disciples by promises of a life of ease and luxury? did he exert his power in behalf of the already powerful and gifted? did he quail before the malicious eye of the priesthood? No! Trial, persecution, death, were the lures held out to the devoted men, who have preserved to us the record of his life. The leper, the blind beggar, and the childless widow of Nain, were the recipients of his tenderness; and the denunciation of 'Wo! wo!' fell more in grief than anger upon the ear of the hypocritical Pharisees. It was a want of moral courage, which induced Peter to deny his Master. It is the want of it that induces the practical denial of the great body of the present Christian church. Let the good that exists be confident in itself and doff the appearance of evil—refuse to live in communion with it—and bare its own simple strength to its attacks, and I have no fear for humanity. Silent indifference to the progress of sin implies a silent encouragement of it. Let the weakest hand be raised against it. 'If it be possible, as much as lieth in you live peaceably with all men,' but if your path be the path to virtue, and the path of another that to vice, it needs none of the ancient sages to decide that the two must be at right angles with each other. C. W. H.

Oct. 13, 1840.

THE EXACT POINT OF DIFFERENCE.

Trinitarians say, that Scripture both calls the Holy Spirit God, and assigns to Him a work which none but God could accomplish. Now in both these respects we have not a shadow of difference with the Trinitarians. We believe as firmly and we hope as fervently as they do, that the Holy Spirit is God, and that the Holy Spirit has connections with our souls which none but our God could hold. We have no controversy with the Trinitarians, when they assert the Deity, and Personality, and Operations of the Holy Spirit. It is a mere piece of controversial dexterity to put these points prominently forward as the true grounds of our difference—and, whether designedly or not, an unfair impression is produced against us, by such a mode of statement, as if we were deniers of the deity and agency of the spirit of God—if indeed any meaning could be found in such a denial, supposing we were extravagant enough to make it. To deny the deity of the Spirit of God, would be a proposition as absolutely without meaning as to deny the humanity of the spirit of man. * * * There is only one point of difference between the Trinitarians and ourselves upon this subject, and that is the only point to which their arguments never have a reference. They maintain and we maintain that the Holy Spirit is God. They concede and we concede that the expression 'Holy Spirit' in scripture frequently signifies that portion of God's sprit which is given to man naturally or supernaturally. They maintain however that the Holy Spirit is, not the one God, but a third person in the godhead—and here we separate from them, maintaining that the Scripture evidence for such a distribution of the Godhead among several persons is totally imaginary, and that the theological reasons for such a distribution betray the most arbitrary and unworthy limitations assigned by man to the infinite and spiritual nature of God. When Trinitarian controversialists treat this subject they uniformly put forward those views of it which we do not deny, as if we denied them, and they as uniformly pass over the only point of difference between us, and avoid all close grappling with it, laboriously proving that the holy Spirit is God, which of course we believe, and then taking for granted that he is a third person in a Trinity, leaving the argument at the very point where argument ought to have commenced?

TRUTH.

One of the most difficult, and at the same time important points of morality, is that which respects the law of truth. In this particular, persons not among the abandoned part of society, but whose principles are pliant to circumstances, are often observed to obey the rule with not a few exceptions; and the most considerate and wary, who mean that their yea shall be yea, and nay nay, may be admonished frequently to inquire, if they adhere to the straight forward path of sincerity with all the exactness which becomes their pretensions.

The code of minor morals, which takes cognizance of the ordinary intercourse, and the every day actions of life, consigns the wanton and shameless liar to the bottom of the scale that marks the gradations of human character. He is despised as a fool and a coward, if not detested as a criminal and a knave. His folly so generally recoils upon himself, and his duplicity so plagues the inventor, that it may be naturally expected, that contempt and pity should almost predominate over resentment and abhorrence. But the common judgment, which brands the gross prevaricator and habitual trickster with ignominy, may be supposed to overlook or excuse many cases of plausible, and less glaring insincerity, which an enlightened and tender conscience will not fail to condemn, and avoid. The law of honor does not always run parallel with the law of God; and fashion and custom give a sanction or an indulgence to maxims, which a true system of morality and the authority of religion refuses to allow. The extent of the obligation to speak the truth, ethical doctors, apparently in an equal degree its friends, determine differently. Whether a voluntary deception be ever lawful, is a standing question for syllogistick and forensick disputation in all the universities. Some teachers agree, that such deception may be required by particular cases in practice, but must never be allowed in theory. Thus 'they incur a charge of deception in the very act of persuading their neighbors that a deception is never to be admitted.' On this subject, it is believed, an honest mind is generally a sufficient instructor. It is very certain, that veracity should not be forsaken by prudence. Not all truth may be spoken, nor at all times. There is a distinction between the 'suppresio veri' and 'suggestio falsi,' between simulation and dissimulation. None but a dolt or a bravo will discard every degree of concealment and reserve, and tell all he thinks. Some people make a boast of always speaking their mind. The merit, however, of this frankness, depends on the sort of mind they speak; for if it be a bad one, there would be more merit in keeping their own secret, and letting their spleen, and anger, and envy and malice spend their force within. This abusive sincerity may prove the defect of the judgment, or strength of the passions, the coarseness of the character, or the brutality of the disposition; but it cannot prove respect for truth. Censor is a shrewd judge of character; an accurate weigher of the merits and demerits of his associate; and a free speaker of the opinions he forms. Whilst he is lavish of praise on his favorites, he is entirely willing that those whom he rates low in point of talents or virtue should have no room to imagine he esteems them more than he does. The consequence is that he loses the good will by wounding the self love of some very worthy people; and is thought, by those who see only this trait of his character, more acute than wise, and more frank than amiable.

The Christian Teacher for October was received by the Acadia. It contains several interesting and valuable articles. We make the following extract from the close of the first article, entitled 'The Apostolic Mission, delineated in the Book of Acts.

From this analysis of the apostolic history, we may draw the following brief and general inferences.

1. It must be noticed, that the principal centres of Christian influence in this early age, were rich, populous, and commercial cities, where the free intercourse of persons of various religions, and drawn together from different parts of the world, necessarily broke the bonds of ancient prejudice, and inspired a certain freedom and liberality of sentiment—Antioch, Ephesus, Philippi, Thessalonica, Corinth. Jerusalem must likewise be numbered among these centres: but this arose from the circumstances connected with the origin of the religion;—it was the chief seat of a Jewish Christianity, and the source from which proceeded the bitterest opposition by which its progress among the heathen was thwarted, and its expansion into a religion for the world attempted to be confined. In this first chapter of Ecclesiastical History, the names of Athens and of Rome occur, but not yet as principal seats of Christianity. It is remarkable that, throughout the Acts of the Apostles, there are very few references to Galilee, which was the earliest and principal scene of our Savior's personal ministry; and that Capernaum and its neighborhood, where most of his miracles were performed and his most important discourses delivered, are not once alluded to. In the minds of the first disciples, the resurrection and ascension of Jesus which had taken place at Jerusalem, and were the immediate subjects of their preaching and testimony appear for the time to have completely eclipsed the memory of the quiet didactic influences and less striking events of his earlier ministry. These became objects of interest and inquiry at a somewhat later period; and by the feeling thus excited our present Gospels were gradually called into existence.

2. the main topics of the doctrine preached by the apostles were repentance, remission of sins, the approach of the kingdom of God, the general judgment, the restoration of all things, and faith as the condition of the gifts of the spirit. These doctrines were modified in their application to heathens, and blended with a very plain and distinct assertion of the unity and spirituality of God, of the fraternity of the whole human race (Acts xvii. 26,) and of the resurrection and judgment at the bar of Christ, of all men. The synagogues, which in those days were much frequented by religious heathens, were the points of influence always selected in preference by the Christian preachers, so long as the free use of them was granted. But in many cases, as at Ephesus, it soon became necessary to found separate and independent societies. For some time after Christ's ascension, the conception of the nature and design of Christianity appears to have still continued essentially Jewish; and during this period no serious dissentions arose within the bosom of the Christian community itself. But with the developement of a more comprehensive spirit, which aimed at embracing the heathens in the church without compelling them to submit to the ritual of Judaism, two parties formed themselves—the Liberal and the Jewish, between which the breach was continually widening, and at last became wholly irreconcileable. The enlightened views of Paul, which represent those of the Liberal or Hellenistic party, naturally found most acceptance amongst the devout heathen; while the zealots for the law chiefly belonged to the sect of the Pharisees. In the earliest constitution of the churches in Asia, much deference was yielded to the decrees of the apostles and elders assembled at Jerusalem; but these decrees related principally to the delicate points of discipline arising out of the peculiar relation of the Heathens to the Jews, and of the Christians to both; they appear to have been conveyed rather as the adviee of brethren than the commands of superiors; and, as the differences of opinion between different parties of believers increased, the authority freely conceded to them at first must have gradually declined.

3. Before I terminate this paper, already so long, I must, nevertheless, dwell for one moment on the relation of the history exhibited by the Gospels to that which is contained in the Book of Acts.—All the incidents of the former are confined within the yet unbroken circle of Jewish ideas and institutions. In the latter, we find the clear and definite outline of that circle already broken, and the light that had been shut up within it streaming out in all directions, and mingling with the variously conflicting elements of heathen civilization.—In the Gospels, we contemplate the quiet and holy life of Jesus, silently working like the power of the Being in whose name he spoke, in the towns and villages, and amidst the lakes and mountains and wildernesses, of the land of his fathers,—unfolding ideas and principles that had reference to a yet remote future, rather than to a present which could not yet comprehend them. All here is elevated, spiritual, heavenly—the Father represented among his children in the life and teachings of his chosen Son. But when we turn to the next chapter of the history, that beneficent presence has already vanished from the earth, and the conflict with reality is begun. The law, the prophets, and the divine wisdom of Christ have found their way into the heart of great cities, corrupted by the enervating refinement of Athens, or rioting in the grosser luxury of Rome.—In the Gospels, the divine element of Christianity is wrapped up, as it were, in the yet unexpanded germ—the quintessence of power and wisdom and love, which the prolonged meditation of centuries may continue to extract without the fear of exhaustion. In the Acts we witness the earliest process of developement—the first shooting forth of the ramifications of the future tree—the commencement of the history of our actual civilization. In this first stage of moral progress, the most interesting feature, and the clearest indication of the superintending hand of Providence, is recognized in the transition from the particular to the universal—in the conversion of the life and teachings of a Jewish prophet into an influence, which gradually destroyed the organic principle of the old world, and breathed a new life into humanity.

For such a crisis a mind was wanted, fitted by its energy, its decision, its intrepidity and its zeal, to carry men across the gulf which separated the two worlds, and to effect the transition from the old to the new. That mind existed in Paul, the instrument created by God for the accomplishment of this great design. He stands out to us, in his writings and his life, a perfect model of moral energy and devotedness. Even his human infirmities had an affinity with the task which he was commissioned to execute. With less of what some have condemned as dogmatizing and imperious, he could never have been borne through the straights and difficulties which opposed his course. With less of what was prudent and accommodating, he could never have moulded the wayward passions and interests of men to his ends; his energy would have spent itself in vain; and the cause entrusted to him must have been shivered to atoms by collision with invincible obstacles.

In the glimpses vouchsafed to us of Christ, through the precious memorials of the Evangelists, it is difficult for the coldest mind to resist the impression, that we are admitted for a few solemn moments into more immediate communion with the holiness and benignity of God. But in the history of Paul we can never forget that we are contemplating a man 'of like passions with ourselves;' it is as a man we honor him—a man faithful to conscience and duty under the most trying and arduous circumstances; and the very facts of his life and character, which prove that he was but a man, only make his example doubly instructive, by showing us that all the power of faith and all the control of principle, are constantly needed to bring us even to a distant approximation to the standard of Christ.

The apostles were excellent men; but still they were men; and a comparison with their history only places in bolder relief and a clearer light the superhuman perfection and beauty of the mind, from which they derived their highest inspirations. The human alloy of their characters serves to break the transition from the divine to the human, and furnishes the tempering medium through which truths and principles, almost too pure and perfect for practical adoption, are made level to the capacities and adjusted to the standard of ordinary humanity. The brief biography of Jesus takes us to the very sources of the fresh dayspring: in the history of the apostles, we find ourselves again surrounded by the world's objects, and breathing the world's atmosphere,—looking out as through an opened portal, into the immense vista of the future destinies of our race—and seeing them through their vast and varied extent of sorrow, infirmity, and sin, warmed and quickened by the healing of those divine beams which, as we believe, God has decreed shall never more be extinguished.

PASSAGES FROM THE LIFE OF JOHN BIDDLE.

[From Turner's Lives of Eminent Unitarians.]

John Biddle may without impropriety be called the father of English Unitarianism; for though, as we have already observed, there is good reason to believe that Arianism spread so rapidly in the reign of Edward VI. as to excite the alarm of the rulers of the church, and that several refugees from the horrors of the Marian persecution returned home with a considerable tincture of the Anti-trinitarian views which had already been professed by some of the most distinguished reformers on the continent, and though more than one Unitarian martyr may be cited from the annals of those gloomy times, yet, as far as is distinctly known, Biddle was the first Englishman who came forward openly to vindicate Unitarian principles either from the press or from the pulpit. He also appears to have been the first to gather even two or three to offer their requests to the God and Father of our Lord Jesus Christ in the form which may be presumed to be most acceptable to him who laid the injunction on his disciples, 'In that day ye shall ask me nothing; but whatever ye shall ask the Father in my name, he will give it you.' It was but a little flock, and was speedily dispersed when the shepherd was taken away; but the leaven still remained to work more extensively in happier and more liberal, if not more enlightened, times.

Mr Biddle was born at Wotton-under-Edge, in Gloucestershire, in the year 1615. Though he had no pretensions to the rank or eminence derived from a long line of distinguished ancestry, he inherited from his parents that truest respectability which arises from a faithful discharge of the duties of life, and which procured them, along with other more valuable advantages, an intercourse with persons of superior station. He received his classical education at the grammar school of his native place, where he seems to have distinguished himself by early proficiency, and to have attracted notice as a youth of high promise. It is pleasing to learn that there was also observable in him, at this early period, that singular piety of mind and disregard of mere worldly and temporal considerations which characterized him through life; for he now not only devoted himself to liberal pursuits and studies, but engaged with great diligence and assiduity in the assistance of his recently widowed mother.

In 1632 he was admitted of Magdalen Hall, Oxford, where he continued his studies with increasing success and reputation; and there is reason to believe that he already gave indications of that disposition to exercise an independence of judgment and freedom of inquiry which were ever after a leading feature of his character, and the mainspring at once of his eminence and of his misfortunes. After occupying with high reputation for a few years the post of college tutor, he was offered the mastership of the grammar school in which he had received the rudiments of his education, but declined in favor of a competent person, who at his recommendation was appointed. At length he was induced to accept the appointment of master of the free school of St. Mary of Crypt, in the city of Gloucester. In this honorable station, on which he entered in the year 1641, he met with the success which was anticipated from the high reputation he had previously acquired; and notwithstanding the dangers attendant on the impending political struggle, there can be little doubt that, if he could have refrained from an earnest and ardent inquiry after religious truth, or (having met with it, as he believed, in a different track from that pointed out by the ruling sects of the day;) if he could have reconciled his conscience to an outward conformity, he might have remained unmolested in a condition of great credit, usefulness, and prosperity. But though, doubtless, well aware of the troubles which awaited him in that violent and intolerant age, his high sense of duty did not permit him to chain himself down to an implicit adoption of authorized creeds, nor to bury in the silence of his own breast what he conceived to be important, though unpopular and obnoxious, truth.

In addressing his mind to this inquiry, he did not (as is the practice with too many) first examine what the rulers and pharisees believe,—what the fathers, the councils, or the church, have determined,—and then seek to adjust the scripture to a conformity with the comments and traditions of fallible men,—but applied in the first instance to the fountain head, seeking for his religious faith nowhere but in the oracles of God.

It is not to be expected,—such is the diversity of connexions, previous opinions, and peculiar associations, which variously influence the mind of man,—that this method, even when conscientiously pursued, shall always lead to the same results; and therefore we ought neither to be surprised nor offended to find honest and candid inquirers differing in their conclusions;—least of all, however satisfied of the truth of our own, are we entitled to take it for granted that such inquirers will infallibly adopt them. In Mr Biddle's case the result was a conviction that the commonly received doctrine of the Trinity has no foundation in scripture. As he was well persuaded that it could not be otherwise than important, that what God had condescended to reveal should be rightly understood by those to whom it was addressed, his newly-acquired views were communicated without reserve, not only to those who might be engaged in similar researches, and might therefore be of service either to confirm or to correct them, but to some whose narrow-minded notions were disturbed or offended by these *novelties*, as they considered them, and whose intolerant bigotry could not endure that others should seek the way to salvation on a different track from themselves.

Biddle was presently summoned before the magistrates to answer to a charge of heresy. In the statements of his opinions which he offered at this period, there appears a degree of indistinctness and apparent vacillation, ascribable, perhaps, to an unwillingness to encounter the hostility of persecuting bigots, of which, in that intolerant age—one of the lightest consequences would probably be the forfeiture of a lucrative, honorable, and important office, on which not merely his station in life but his subsistence appeared to depend. If it were so, there are few who would be entitled, and of these very few who would be inclined, to visit with strong censure the infirmity of human nature, which had not, at first, the fortitude to look consequences like these steadily in the face.

On the other hand, when it is considered that he was at this time extricating himself by his own unassisted researches from the prejudices of his early education, and gradually acquiring fresh light by his own examination of scripture, it is by no means improbable that his views may as yet have partaken of the indistinctness of his language, and that he had not yet arrived at that clear perception of the truth which he afterwards attained, and boldly professed in the midst of still more formidable hazards. Certain it is, that he persevered for more than a year after this time in that course of free and diligent inquiry, the result of which had already brought him into so much peril. Nor did his experience of former dangers inspire him now with so much worldly prudence as to lead him to withhold his more matured and decided opinions from his friends, to whom he now freely opened his mind on the doctrine of the Trinity.

At this time he drew up and communicated to them a piece, which he intended afterwards to publish, entitled, 'Twelve Arguments drawn out of Scripture, wherein the commonly received Opinion touching the Deity of the Holy Spirit is clearly and fully refuted.'

By indiscretion or treachery, a copy of this paper fell into the hands of the parliamentary committee, at that time sitting at Gloucester, by whom the author was committed (Dec. 2, 1645) to the common gaol, till the parliament, which was then (as the writer of a short ac-

count of his life in the old Socinian tracts expresses it) inflamed with *Genevan* zeal against such heretics, should take cognizance of the matter. This measure, the professed object of which was merely to secure his person, a purpose which might have been accomplished by much less rigorous means, had this additional hardship, that he was laboring at the time under a dangerous fever. From this confinement, however, a friend at Gloucester had influence enough to procure his enlargement, by giving security for his appearance when it should please the parliament to send for him.

Shortly afterwards he was summoned to appear at Westminster, and examined before a Committee of the House of Commons, appointed for that purpose. He now freely confessed that he did not acknowledge the commonly received notion of the Deity of the Holy Spirit, as he was accused; but was ready to hear what could be opposed to him, and, if he could not make out his opinion to be true, honestly to own his error. This, however, was not the style in which any of the religious parties of those times, at least when they felt themselves the strongest, were disposed to deal with those who differed from them. For sixteen months from the time of his first commitment he was detained in a chargeable attendance, without any sentence of condemnation having been passed upon him. At length, being wearied out with tedious and expensive delays, he addressed himself to Sir H. Vane, who was a member of the committee, beseeching him to endeavor either to procure his discharge, or, at all events, to bring the matter to a crisis, by making a report to the House.

This appeal was so far effectual, that Sir H. Vane endeavored to befriend him by bringing his case before the House; but the only consequence was, that he was forthwith committed to the custody of one of the officers of the House, under which restraint, exercised with more or less rigor, he con inued for five years. The question in debate was referred to the assembly of divines then sitting at Westminster, before a committee of whom he was frequently summoned, and submitted to them his 'Twelve Arguments.' As might be expected, however, from a discussion conducted under such circumstances, no satisfactory result was obtained. Hence he was at length induced to publish this piece, with a preface bespeaking the reader's serious attention to the arguments laid before him, as to a matter which affected the Divine glory and his own salvation; and requesting him, 'at any hand, to forbear condemning his opinion as erroneous, till he was able to bring pertinent and solid answers to all his arguments.'

The appearance of this tract produced, as may be supposed, a great sensation, and excited a vehement outcry. By order of the House of Commons, it was speedily called in, and ordered to be burnt by the common hangman.

Mr Biddle, however, was not so intimidated by the formidable exercise of human power displayed against him as to be deterred from directing his thoughts to the further promotion of what he conceived to be the noblest and most worthy object on which they could be engaged, namely, a just understanding of the truth of God as revealed in his holy word. The fruit of these studies he soon afterwards published to the world in two tracts, which appeared in 1648; the first entitled 'A Confession of Faith touching the Holy Trinity, according to the Scriptures;' the second, 'The Testimonies of 'Irenæus, Justin Martyr, Tertullian, Novatianus, Theophilus, and Origen, who lived in the two first centuries after Christ was born, or thereabouts, as also of Arnobius, Lactantius, Eusebius, Hilary, and Brightman, concerning the One God, and the Persons of the Holy Trinity.'

No one acquainted with the temper of those times will imagine that such publications as these could come abroad without exciting the most vehement indignation against their author, and calling down upon his head a still heavier storm than any which he had hitherto experienced. It was manifested, as usual, by most arbitrary exertions of that power which our Lord utterly disclaimed as a supporter for his church.

At length, in 1651, the Parliament having passed a general act of oblivion, this virtuous sufferer for conscience sake was restored to full liberty, which he improved without delay, with a few friends whom his writings and the harsh usage he had received had procured for him in London. These he formed into a small religious society, who met in private every Lord's day for worship and the study of the scriptures. Their association was formed on the principle of the strict and absolute unity of the Divine nature, acknowledging the Father only as the proper object of Christian worship; the Savior Christ as a man approved of God and sent by him to save mankind from their sins, and recognized to be the Son of God with power by his resurrection from the dead; and the Holy Ghost, conformably to the views maintained in Mr Biddle's 'Twelve Arguments,' to be a distinct intelligent spirit, of high dignity and excellence, but not God, nor in any sense the object of worship.

For about three years Mr Biddle and his friends appear to have enjoyed the liberty of meeting for worship and mutual improvement in humble obscurity, but unmolested.

About this time Mr Biddle published several small pieces, chiefly translations from the writings of the Polish Unitarians; among the rest, 'A brief Inquiry, touching a better Way than is commonly made use of to refute Papists, and to reduce Protestants to a certainty and unity in Religion.'

Another piece translated by Mr Biddle was Przipcovius's Life of F. Socinus, with the preliminary discourse prefixed by that writer to the works of Socinus. 'His views in this publication,' says Dr Toulmin, 'appear to have been truly laudable and liberal; namely, to do justice to a character which had been much aspersed, and to hold up to contemplation a great example, at the same time that he enters a caveat against an implicit deference to the judgment of his hero.'

At this period our author also published two remarkable tracts in the catechetical form, explanatory of his peculiar views of Christian doctrine; one entitled 'A Scripture Catechism,' the other 'A Brief Scripture Catechism for Children;' in which the apparently unexceptionable plan is pursued, of leaving the scripture to speak for itself, by constructing the questions in such a form that the answers may be given in the unaltered words of holy writ.

The appearance of these tracts was enough to alarm the bigoted advocates of prevailing doctrines, who presently proceeded to adopt the usual arbitrary and oppressive mode of dealing with an opponent stigmatized with the odious and unpopular name of heretic. A series of propositions was selected and condemned by a vote of the House of Commons, and the book itself ordered, as usual, to be burnt by the common hangman. Mr Biddle was summoned to the bar of the House, and interrogated whether he was the author of the obnoxious treatise. Instead of committing himself by an avowal, he answered by asking, in his turn, whether it seemed reasonable that one brought before a judgment-seat as a criminal should accuse himself? This prudent reserve, however, was of no avail to protect him when the judges had already condemned him unheard. He was forthwith committed close prisoner to the Gate-house; debarred the use of pen, ink, and paper, and denied the access of my visitant.

The oppressive treatment to which our intrepid confessor was thus subjected seems to have had no effect on his subsequent conduct. Undismayed by the fear of man, he continued to assert the rights of conscience; and when set at liberty from his rigorous confinement, instead of withdrawing into tranquil obscurity, contented to enjoy his opinions in silence, he resumed his former labors for the promotion of what appeared to him to be the truth as it is in Jesus. It was not long, therefore, before he was again brought under the cognizance of the civil power. There seems little reason to doubt that Mr Biddle's personal exertions and publications, aided as they doubtless were to a very considerable extent by the notoriety and public sympathy which he derived from these repeated persecutions, had excited a spirit of inquiry, and even a disposition to embrace his doctrines in numbers sufficient to rouse the alarm both of the sincere bigot, who honestly believed that the profession of the right faith (meaning *his own* faith) was essential to salvation, and of others, who, with more unworthy motives, were anxious to maintain their own personal influence, and the political predominance of the religious party to which they belonged. To the former class probably must be referred a Mr Griffin, the minister of a Baptist congregation in the city, many of whose hearers had begun to show a leaning to Unitarian opinions; he was induced, in consequence, to challenge Mr Biddle to a public disputation on the subject in his own meeting-house. With considerable hesitation and reluctance, probably arising from an unwillingness to *court* the hostile notice of the temporal power, though he never allowed such considerations to deter him from the path of indispensable and acknowledged duty, Mr Biddle at length complied, and met his antagonist, whom he found surrounded by a numerous auditory, including some of his own most bitter and vehement adversaries. Griffin began by asking, if any man there did deny that Christ was God most high? on which Mr Biddle replied, with sincerity and firmness, 'I do deny it.' The disputation then proceeded by Griffin endeavoring at large to establish the affirmative, which he is said to have done in such a manner as to show himself no fit opponent for Mr Biddle, who it was agreed should take his turn to bring forward the opposite arguments on a future day, to which the debate was adjourned. But in the mean time, a power of a different kind took up the matter. Information had been laid by some of the parties present at the first day's debate of Mr Biddle's open avowal of his sentiments; the consequence of which was, that he was speedily committed, and at the next session brought to trial for his life.

Here, however, the policy of the Protector Cromwell happily led him to interfere on his behalf, and prevent matters from being carried to this extremity. The temper of the times considered, Cromwell had imbibed more just ideas of religious liberty; and in many instances showed himself not indisposed to act upon them, where political interests and the establishment of his own precarious ascendancy did not appear to demand a different course. It is true he frequently adopted very harsh and arbitrary measures, both against the Episcopalians and the Catholics; but he seems to have been influenced herein, not by religious bigotry, but by the persuasion, doubtless not ill-founded, that these parties were almost unanimously hostile to his government. On the present occasion, it was contrary to his policy to strengthen the hands of the Presbyterian party, who, in that age, were the most active abettors of rigorous proceedings against those whom they deemed heretics.

Notwithstanding this, it would not have been prudent in Cromwell to set Mr Biddle completely at liberty; by which step not only the Presbyterians, but the greater part of those of all denominations who were earnestly attached to what were called orthodox views in religion, would have been deeply offended. He, therefore, detained him in prison, and, after some time, wearied out with the solicitations of the contending parties, sent him into banishment in the Scilly Islands, October 5, 1655.

During this period he was partly provided for by an allowance of a hundred crowns a year, granted him by the Protector; and there is reason to believe that, in the little flock of attached adherents whom he had collected in London, there were some both able and willing to minister to his necessities.

In the year 1658, Cromwell suffered a wit of *habeas corpus* to be granted by the Upper Bench Court, as it was then called, by virtue of which Mr Biddle was at length set at liberty and restored to his friends; among whom he speedily resumed his long interrupted exercises and pursuits, undismayed by the dangers he had encountered and the evils he had suffered, and deeming not even his life dear unto him, if by any means he might promote the knowledge of the only true God, and of Jesus Christ whom he had sent. In a short time, however, fresh troubles arose. Five months after his return from banishment the Protector died, and his son Richard called a parliament, which being mainly returned by his old enemies, the Presbyterians, were not unlikely to resort to hostile proceedings against him. He, therefore, took the precaution of retiring into the country during this session; but, on the dissolution of that parliament, he resumed his former station, till the restoration of Charles II., when, as is well known, the Episcopal church being immediately re-established, its adherents shortly repaid, with interest, to dissenters of all descriptions, the sufferings they had themselves endured. All public meetings for worship elsewhere than at the established churches were interdicted, and punished as seditious. By these violent and arbitrary measures, Mr Biddle and his friends suffered in common with those from whom they had formerly endured so much. For some time he endeavored to protect himself from the impending storm by abstaining from public assemblies, and holding only private meetings. But even so, he was not safe; for, on the 1st of June, 1662, when he and some of his friends were met for divine worship at his own lodgings, they were seized and carried before Sir Richard Brown, a justice of peace, who committed them all to prison, without admitting them to bail. The recorder, having more regard for legal forms, released them on their finding security to answer to the charge to be brought against them at the next sessions. There seems, however, little doubt that these outrageous proceedings were not only prompted by any thing rather than a regard for the public peace, but directed by a 'vigor beyond the law.' The Act of Uniformity was indeed passed at this time, but did not come into force till some months afterwards; and, in fact, when the trial came on, the court, not being able to find any statute whereon to found an indictment, they were referred to the following sessions. They were then proceeded against at common law; a mode of procedure which sometimes appears nearly equivalent to leaving every thing to be settled at the discretion of the presiding judge. The result was, that every one of the hearers was fined in twenty pounds, and Mr Biddle in one hundred pounds, and to be imprisoned till the fine was paid. From inability to pay this fine he, therefore, continued in prison. But, in five weeks afterwards, through the noisomeness of the place and the close air, (very offensive to him, whose only recreation and exercise for many years had been to walk daily in the open air,) he contracted a disease, which put an end to his life on the 22d of September, 1662. He was then in the strength of his age, the forty-seventh year of his life.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 31, 1840.

MINISTERS PREACH FOR HIRE AND AUTHORITATIVELY.

In some preceding numbers, we have aimed to show that the ministry, as constituted in our independent Congregational societies, does not claim or exercise any spiritual authority. In all associations and institutions it is necessary to have certain rules of order and usage in conducting their affairs. We have such rules of order and usage in our Congregational churches. We believe that these harmonize with the spirit and genius of Christianity, and correspond closely to the practice and constitution of the early Christian churches. We do not claim for them, however, express appointment and divine authority. We cannot do this, without asserting, or at least implying that Catholics and Episcopalians on the one hand, and Quakers on the other, are not, in our judgment, Christians. We do not believe that any distinct and clearly defined system of Church polity was instituted, or intended to be instituted by Christ, or his Apostles. Our Savior, it seems to us, gave his apostles one great, simple commission '*to preach the Gospel*,' i. e. to do what they could to disseminate the truths and principles of the Gospel, and bring men to receive and obey them. He did not tell them to appoint successors, or not to appoint them. He did not tell them to constitute, or not to constitute any particular form of worship, or mode of instruction, whereby truth might be diffused, holiness promoted, and the Gospel brought to bear with power upon the great moral and spiritual interests of men. He left it to the apostles, to the primitive disciples, to his disciples in all ages, to adopt and uphold such forms of worship, such means and modes of imparting instruction, diffusing and enforcing truth, as they might deem best. He left all at liberty to diversify these modes of action, to change and modify these forms and institutions, as in their judgment, the circumstances of the times and the progress and developement of Christianity might suggest or require.

The apostles obeyed and fulfilled the commission given them. They went forth over the cities and countries of the world preaching the Gospel, making converts, gathering disciples, and establishing the new religion in the minds and hearts of thousands. These disciples, in the different places of their abode, naturally became an associated body, or church. In accordance with apostolic injunction, or at least with apostolic approbation, they assembled on the first day of the week, the day of the resurrection of Jesus, for public worship, in the exercise of their new faith, and for instruction and guidance in it. On these occasions, in some places the persons who conducted these exercises of public worship and were active in administering and advancing the new religion, were individuals personally known to the apostles, approved and commended by them as worthy to be fellow laborers with them in promoting the knowledge and spread of the Gospel. It does not appear, it is not clear, it is not probable from the circumstances of the case and times, that all, who in any place engaged in this great work, were so known, approved and commended by the apostles. It does not appear, for example, that those who first preached the Gospel at Antioch, were appointed, commissioned, sent forth by the Apostles for that purpose. When the church at Jerusalem heard of the progress of the Gospel at Antioch, they were rejoiced at the good tidings, and immediately sent forth Barnabas to visit that city, who together with Paul subsequently taught there 'a whole year.' But the men, who first preached in Antioch, were men of Cyprus and Cyrene, who from aught in the record to the contrary, might have engaged in the work with no authority but that which their knowledge, interest and zeal gave them. The same may have been the case in other instances. This point, however, is of no great moment as affecting clerical authority; because as the apostles themselves did not claim authority, did not profess to have 'dominion over faith,' but only to be deliverers and expounders of the truth Jesus had taught, they could not have communicated, or transmitted such authority or dominion to others. The new religion, the Gospel, wanted then, as it wants now and will ever want, teachers, expounders, advocates, persons who should give themselves wholly to its administration and advancement. This want was supplied. This class of persons sprung up, under the approbation, if not with the appointment, of the apostles, and has ever since, under different forms, and with different modes of operation and influence, been in existence. That the office, which this class of persons fill, has always been well filled, that there have been no usurpations or corruptions in the clerical office, and no evil influences in consequence flowing from it, we by no means assert. We are ready to admit all that can be fairly claimed on this point. But we contend that the office as now constituted and exercised among us, is a simple, natural, needed office, in accordance with the spirit of Christianity and the constitution of the Apostolic churches, invested with and exerting no authority but that which is inherent in the work of moral and religious instruction, whether done by priest or layman, and consequently presenting no obstacle to the advancement of the Gospel and the progress of mankind, but rather aiding these objects.

Let us now turn to another point. It is objected to the clerical office, not only that its incumbent speaks authoritatively, but that he 'preaches for *hire*,' that he is paid for preaching.

The fact that clergymen are paid for preaching, that they are supported by the voluntary contributions of those to whom they minister, this fact in itself considered has nothing objectionable in it. It can not be regarded as in any way indelicate, or inconsistent with Christianity as set forth in the New Testament. It seems to be the condition, in which our Savior supposed those, who devoted themselves exclusively to the advancement of the Gospel, would be placed—the manner in which he intended they should be supported. When he sent forth the seventy, he expressly told them to rely on this means of support, and put it upon the just and reasonable ground, that 'the laborer is worthy of his hire,' that if they relinquished all other employments, as relinquish them they must, in order to preach the Gospel, it was meet and just that they, who had the benefit of their preaching and labor, should see that they were comfortably housed, and fed, and clothed, and that they should contribute cheerfully toward this object. The same idea pervades the Epistles. St. Paul indeed speaks of 'working with his own hands,' but it is when enumerating the sacrifices he has made, the trials and sufferings to which he has been exposed, that he speaks of it. He does not speak of it as a thing he ought to have done, or that all ought to do, who preach the Gospel. He puts it down as one among his hardships and trials, one which he bore cheerfully, but one from which he ought to have been exempt. Instead of representing it as a thing, which all who preach the Gospel should do and ought to do, he alludes to it rather in such a way, as to convey an indirect censure upon the Corinthians and other Christians, that he had been left to such necessity. However this may be, it is clear, and will be admitted, we presume, that a ministry supported by the voluntary contributions of those who receive that ministry, is not inconsistent with any idea or instruction put forth in the New Testament. It has a foundation in nature, justice, and the spirit of Christ's teachings.

But the point of the objection is not in the fact, that ministers preach for hire, but in its influences. It would not be contended, we presume, that there is any thing morally wrong or unchristian, in receiving pay for such services as a clergyman renders the community, but that being paid, he cannot perform them aright. It is not simply that he preaches for hire, but that because he preaches for hire, he can not preach as he ought to preach. He cannot be faithful in his office. It is thought especially to interfere with his independence, with the freedom and boldness, the sincerity and earnestness, with which he should speak. It presents a temptation to '*smooth preaching*,' which it is contended very few have the moral courage to resist. A minister, being dependent upon his congregation for support, will be very careful, it is said, lest he offend against their prejudices. lest he speak in opposition to their opinions, or rebuke too pointedly and earnestly their sins, and thus forfeit his place and his support. He cannot, it is contended, be faithful and independent in the discharge of his office.

Now how far there is any real ground for objection or apprehension in this respect, whether in much of the current talk of the day, the independence of the pulpit has not been to some extent confounded with the idea of the *infallibility of the pulpit*, and an impudent, arrogant, and therefore offensive utterance of individual conceits and opinions been mistaken for a meek and faithful preaching of the Gospel, whether in fact the cry, that has been raised, of a want of independence in the clergy has not sprung from the circumstance, that the clergy as a body, have preferred to preach the whole Gospel, rather than harp continually upon those parts, or ideas of the Gospel, which through extravagant philosophical speculations, or semi-political, moral associations have been raised to an undue prominence and importance—these are questions we shall consider in another paper. The point, to which we would ask attention in closing the present article, is whether the plan, on which some propose to re-model our social religious institutions, by abolishing the clerical office and leaving all to be 'kings and priests before God,' would be entirely free from this same objection? Would there on this plan be more independence, more boldness, and freedom of utterance? Would sins be more pointedly rebuked, virtues more earnestly or eloquently enforced, and the great truths and principles of the Gospel more directly applied to social abuses and corruptions, to individual faults and failings? We very much doubt whether they would. Suppose the plan tried in some one of our New England villages. Let the clergyman be dismissed, let the pulpit be taken down, let it be understood that every one has liberty and opportunity to 'utter his word,' when his conscience or impulse prompts him to speak. Suppose the inhabitants of this village gathered for public worship and instruction on this plan. Of whom would the assembly be composed and what would be the relations subsisting between its members? It would be composed of persons engaged in the various callings of life, and mutually dependent upon each other. There would be probably one or two lawyers, one or two doctors, two or three merchants or storekeepers, and as many inn-holders, six or eight mechanics, and a large number of farmers or agriculturists. Some two or three perhaps would be of the class called men of independent fortunes. Now these persons are reciprocally employers or employed. They are to a great extent mutually dependent upon each other for success and prosperity in their several callings. That success and prosperity would be affected in each instance by the estimation in which the character of the individual was held, and that estimation would depend upon all that he did and said. Almost every one of this assembly, therefore, on rising to speak in it, would feel himself in as dependent a position as the clergyman, would have just as much pressure from without operating upon him, and would be just as likely to 'have an eye to his bread and butter.' The lawyer would be under a strong temptation not to offend his clients, the physician his patients, the merchant his customers, the mechanic those from whom he expected good contracts, the farmer those among whom he found a market for his produce. Every man would find himself just as much impeded in his utterance by considerations of this sort as the clergyman, and be just as likely to yield to them. He would be cautious lest he hit the sins of his neighbors so hard, or opposed their prejudices and opinions so strongly, as to injure himself in the way of business and interfere with his worldly prosperity.

It seems to us therefore, (and the experiment we are satisfied would confirm the opinion,) that under the plan proposed, the objection under consideration would not be removed. It would exist in as much force as it does now. There would not be any more independent, bold, fearless, sincere, earnest preaching than there is now. We may be allowed to doubt if there would be so much.

Portland, Oct. 25th, 1840.

Messrs Editors,—I have for sometime felt the want of more tracts of a plain and simple character, upon many of the doubts and difficulties in the way of a timid but inquiring mind, than our denomination has as yet afforded. The tracts of which I speak are not of a character to go side by side with those from the A. U A. office, and therefore I should not ask to have them published there, nor were I on the Committee should I vote for their being published there. Still I want them published somewhere. I would ask, therefore, whether it would comport with your ideas of conducting the Register, to publish articles of the kind I speak of occasionally on the last page, and then let them be struck off in a pamphlet form. Suppose, for example, I should write a letter to one who is serious but who is still waiting for something more distinct and perceptible in his impressions, as long as the story published on the last page of the last paper, and the article should meet your approbation, would you think that it would be well to publish it in the Register, and then strike off some hundreds which could be afforded at the expense of the paper and press work? Will you think of this and let me know whether you approve my plan.

Very truly yours, JASON WHITMAN.

We think favorably of this plan of Brother Whitman, and shall be pleased to comply with it. We would suggest to him however the expediency of shorter articles than he proposes. The story to which he refers occupies nearly four columns of the Register. Two columns of the Register will make a tract of eight pages, which in our judgment is sufficiently long. We hope that Mr Whitman and others, who feel an interest in the matter, will furnish us forthwith with such articles as they think suited to the proposed plan. We would suggest, also, to the Standing Committee of the Book and Pamphlet Society, whether it would not be well for them to devote a part of their funds to aid in publishing the series of tracts above mentioned.

DEDICATION OF THE UNITARIAN CHURCH IN QUINCY, ILL.

The Church recently erected by our brethren in Quincy, Ill., was dedicated to the worship of God, on the 7th of the present month. The religious services were conducted by Rev. Mr Elliot of St. Louis, who took for the text of his discourse, Acts xxiv. 63, 14, 'Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.' The object of the sermon was to review and reply to the objections urged against Unitarian Christianity by the advocates of the various forms of orthodoxy; and it was accomplished, we are told, in a very able manner. Mr E. preached again in the evening on the nature and character of the Savior. This performance also was regarded by the hearers as one of great excellence. The exercises of the day taken together, were highly appropriate and edifying, and left an impression on many minds that will not be effaced. The hymns sung on the occasion, were composed by Rev. Mr Huntington.

The new Church and Society recently gathered at Quincy is one of the many good fruits of our Missionary enterprize in behalf of the West. It is not yet two years since the first preacher of our denomination officiated in that place; and now our brethren there have a meeting-house of their own, and are ready to settle a minister. We are happy to learn that Mr Moore, late of the Theological School at Cambridge, has been engaged to supply their pulpit at least for the winter. He will be ordained at Concord, on the next Wednesday.

EDITORIAL CORRESPONDENCE.

Messrs. Editors,—Having left the place of my former residence, Trenton, Oneida Co. N. Y., I have in the two past years travelled considerably in Indiana, Illinois and Wisconsin, and have now made my permanent residence at the Burlington Mills, Racine Co., Wisconsin Territory. Believing that intelligence pertaining to the Geography and the secular, moral and religious enterprises and improvements of Northern Illinois and Southern Wisconsin, whither so many of our Eastern friends and acquaintances have emigrated, will be acceptable to your readers, I have sent this hasty communication to your columns.

Compared with Indiana and Southern and Central Illinois, the country in which I reside has smaller prairies interspersed with groves of thick timber, bar oak and other oak openings, plains and hills called barrens. The country is diversified with rolling table prairies which are often skirted by terrace hills of 20 or 30 or 50 feet elevation covered with timber and sheltering the prairies from the piercing winds.

Between the Fox and Rock rivers the soil is chiefly alluvial holding in its composition a great portion of lime, sand and gravel; the subsoil is gravel, and the sand, gravel and stones thrown up in the digging of wells can be converted into lime by burning.

The water is hard but clear and wholesome. Springs are durable and the streams remarkably equable in summer and winter. The principal streams on the western shore of Lake Michigan run nearly parallel to it and pass off into the Mississippi. The summit ridge dividing the Eastern and Western waters runs along within from 3 to 10 miles of the Lake shore.

Mill privileges are the great desideratum of this country. The boats and vessels upon Lake Michigan pass up and down near the Wisconsin shore stopping at the several ports, Milwaukie, Racine, and Southport, with almost as much regularity as mail-stages.

The growth of this country is without a parallel. Milwaukie contains 5601 inhabitants, Racine 3475, and Walworth 2610. Two years ago these counties contained about half their present number, and four years ago scarcely a single white female or a family could have been found in all these counties, except a few at Milwaukie, Racine and Southport. Now there are streets of as dense a population for miles as almost any farming country in the East can exhibit; and as much opulence in all the great staples of agriculture, excepting wool and dairy products; and these will come with the increase of stock. The white Mulberry has a thrifty growth.

At Burlington on the Fox River 25 miles west from Racine and Southport is a good flour mill which furnishes bread stuff to the adjacent country, and a great hydraulic power can be created by improving the branches of the Fox which unite here.

Below this point the Fox river is navigable for large flat boats 40 miles.

The first blasts of winter are severe, but after they are past the season is temperate, uniform and pleasant; but little ice forms in the streams. The sleighing continues about three months, but the depth of snow is not more than from six to eighteen inches. In all this Valley of the Mississippi we have far less cloudy weather than in the East; the sun and stars are seldom obscured more than 12 hours by storm and clouds.

The great staple of this country will be wheat. Large quantities of it are now ready for exportation. Its price is fifty six cents per bushel in the Lake towns. Wheat is shipped to Buffalo for 10 cents per bushel and flour for 37 1-2 cents per barrel: and flour is taken from the ports of Wisconsin to Albany for $1.12 1-2 per barrel, which cost is exceeded by 70 miles land transportation at any point of the East.

Northern Illinois and Wisconsin are healthful regions; that scourge of the Western country, the fever and ague, is not prevalent among us. Our physician, who does all the business in a district ten miles square, has lost but one patient in the last four months. The common diseases are bilious rather than inflammatory, and generally yield in a few days to timely and judicious prescriptions. Coughs, colds, or lung affections are almost unknown among us. I may be partial to my new home—it is not strange if I am—for it is a beautiful country, and everything is tending to rapid improvement. Farms and nurseries are rising up upon the charming prairies and oak openings, and the log cabins will soon give place to more commodious and comely houses.

But we should be most interested with the moral and religious prospects and condition of the country; and it is with more immediate reference to this that I write. The pioneer

emigrants were chiefly from the Eastern States of about the same parallel of latitude, and Eastern habits, moral enterprise and predilections prevail. As might be expected there is much individuality of thought.

A territorial temperance convention was lately held at Southport; there was a large and respectable delegation, and I think the temperance reform is onward in this portion of the Territory. The Baptists, Methodists, Presbyterians and Episcopalians are here and engaged in their respective religious enterprises; and among the rest I am happy to say the Unitarians of the 'Christian Connexion,' are active. They raise no sectarian flag but unfurl the broad pennant of moral and religious freedom. They proclaim the right of private judgment and the free exercise of reason in the interpretation of Scripture with much talent and effect. I am happy to say that those belligerent attitudes that have disgraced and convulsed many Christian communities have not in any considerable degree made their appearance here. On Saturday and Sunday, the third and fourth of October, we had a very interesting meeting of Elders at Burlington, the place in which I reside. Elder Walworth, late of Michigan, now of Geneva, Kane Co., Ill., Elder Adams, late of Geneseo, N. Y., now of Mount Pleasant, and Elder Bristol, of Bristol, Racine Co., Wis., came with their friends and brethren of this and the neighboring towns. They formed a 'Conference,' or Association and ordained Mr Burnam of Salem, Racine Co., Wis., to the Evangelical Ministry. During the session of the Conference these gentlemen all preached. The exercises were in a school-house in the presence of an assemblage of intelligent people, and they were appropriate, solemn and impressive, and evinced much talent and respectable literary attainments. These ministers of the Gospel, who are with us in purpose and spirit, and, nearly, in opinion, (for the only difference between us and them is concerning baptism,) possess great zeal, perseverance and self devotion. They are in a great field and doing a good work, but their pecuniary resources are very limited. They are new comers in a new country and they need the charities and sympathies of their fellow-Christians. Heavy responsibilities rest upon them, and I do confidently believe that their labors will accomplish great results. It did our souls good to take these faithful men by the hand and welcome them to our houses and listen to their serious and solemn counsels. We had come far away from our dearly prised religious institutions and dreaded the vacancy of the unoccupied Sabbath. How unexpected the religious privileges which we seem likely to enjoy in this far off but beautiful country! 'How beautiful upon the mountains are the feet of them which publish glad tidings!' We hope to have preaching by one of the above named Elders about half the time. I give my name and the residence of myself and sons in the hope that we may receive visits from such of our Christian friends, laymen or preachers, as may be passing near us. An excellent road passes by us from Racine and Southport on the Lake into the interior upon Rock River, Galena, Mineral Point and the Great West. 'Come over into Macedonia and help us.' We are laying the corner stones of a new world. May God grant that the light of knowledge and the salt of holy principles may not be wanting.

Yours in the fellowship of the truth and love of Christ. EPHRAIM PERKINS.

Burlington Mills, Racine Co., Wis. Ter.

MANCHESTER, N. H.

This town (commonly called Amoskeag) promises to rival if not to surpass Lowell in the importance of its manufactures. The general depression of business has for some time checked its growth; but of late building has been recommenced, trade seems livelier, and there is every prospect, that ere long the thriving village will become a large town. Already three handsome churches have been erected—Orthodox, Universalist and Baptist; and several other Societies contemplate building.

By request of a number of Unitarians in Manchester, several of whom were once of my own flock, I preached there a week since. The Universalists were kind enough to offer the use of their house, and a large and respectable audience attended. I found the attachments of those Unitarians with whom I conversed, to be very strong towards their faith. They wish very much for a Unitarian Church, and ought to have one. They can have one, if they resolve upon it. Now is the time for them to try.

A call for a meeting for the purpose of organizing a Unitarian Society was published last week, but with what success I have not heard. They invited me to preach next Sunday there, but I was obliged to decline on account of a previous engagement.

Would it not be well for our Agent to visit the place, and present the matter to our friends of Manchester, and give them the use of his experience and advice as to forming a Society?

Our Church in Nashua continues to prosper very well, although we are of course far behind what we desire and ought to be. Among our grievances we certainly have no reason to complain of any bad spirit from other churches in town. Other societies and clergymen are very courteous, and whatever opposition we may have to contend with is not of an open kind. As an incident in illustration of the state of feeling, I will mention, that yesterday, Sunday, I was invited, in the absence of one of our Orthodox clergymen, to officiate in his pulpit at the public funeral of a much esteemed citizen and member of his church. A crowded and attentive audience assured the preacher, that he was kindly regarded.

We are preparing a Constitution for our Church, or simple set of rules and principles for its administration. I am every day more and more convinced of the importance of an organized communion, and the need of inducing all serious minds to come out publicly and appear and act as supporters of the ark of God. The people in our Societies are too exclusively mere hearers. They need to be made active helpers of the cause of faith and virtue. I have been very much pleased to see that the Register is alive to the importance of this subject.

Nashua. S. O.

RECENT PUBLICATIONS.

Sermons on Practical Subjects, by the late Lant Carpenter, LL.D. Bristol and London. 1840.

The preface to this volume is dated September, 1840, and yet the work has been on our table a fortnight or more,—one of the many incidents almost daily occurring to remind us how near we have been brought to England by means of steam navigation. The work before us, which comprises thirty-four sermons, and more than five hundred pages, is most beautifully printed; and we assure such of our readers as have known and venerated the late Dr Carpenter, that its contents are of a character to enhance to them the preciousness of their recollections of him; while to others we commend the volume, as one, which, if it do not abound in passages of stirring eloquence, is filled with instructive wisdom, and breathes from every page the true spirit of Jesus. A copy of the work may be seen at the Bookstore of J. Munroe & Co., and also at that of Wm. Crosby & Co., both of which Firms, as we have been requested to say, receive subscriptions for it, in behalf of the family of the deceased Author.

An attempt to determine by experimental research the true Theory of the Pneumatic Paradox. By Jos. Hale Abbot. Boston: C. C. Little & J. Brown. 1840.

The author of this work has the charge of a school for young ladies in Mount Vernon street, and has been known in this city for several years as an able and successful instructer. He has also for a long time been in the habit of devoting his leisure hours to scientific pursuits, and his more intimate friends have often been gratified with proofs of his sagacity and skill in the conducting of experiments whereby the more recondite principles of Natural Philosophy are established and elucidated. He has not, however, till recently we believe, given any of the results of his investigations to the public; but the pages before us, which made a part of the last number of Silliman's Journal of Science, and now appear in a separate pamphlet, are of a character to excite in many minds the desire that he would often communicate with the public through the press.

Some of our readers may remember to have seen, ten or twelve years ago, in the journals of this country, the following statement of what is called the Pneumatic Paradox, and, appended to it, the declaration, that, for a satisfactory explanation of it the Royal Society of London had offered a reward of one hundred guineas. 'Cut a couple of cards each into a circle of about two inches in diameter; perforate one of them in the centre, and fix it on the top of a tube, say a common quill; make the other ever so little concave, and place it over the first, the orifice of the tube being thus under and almost in contact with the upper card. Try to blow off the upper card—you will find it impossible.' Many explanations of this 'Paradox' have since been offered both in England and in this country; but the only satisfactory one, it is the object of the work before us to prove by a series of experiments, is that which was suggested, in 1828, by Samuel Abbot Esq., of Wilton, N. H. We think he has been entirely successful in his attempt; nor only so; he has also himself discovered and illustrated one or two facts in Natural Philosophy, that, we believe, have not been noticed by any other author. But the subject is not of a kind to justify our allowing to it more space in the Register; indeed, we should hardly have introduced it at all, but for our desire to copy the concluding paragraph of the pamphlet, which relates to one who was distinguished for his moral and religious excellence, even more than for his scientific acumen.

"I feel unwilling to bring this article to a close without adding a brief tribute to the memory of the late lamented Samuel Abbot, Esq., the gentleman whose theory of the pneumatic paradox I have attempted to establish on the basis of experiment. Having been bred to the bar, he practised his profession several years in New Hampshire, and subsequently in Massachusetts, with the reputation of being an accurate and able lawyer. Not finding it however congenial to his tastes, he relinquished it, engaged in a course of nice experiments to ascertain the practicability of advantageously making starch on a large scale from the potato, and invented the machinery and processes by which that article is now manufactured in the Northern States, to the annual amount of probably five or six million pounds. He thus originated a branch of business which affords employment to numerous individuals, which has enhanced the profits of agricultural industry and the value of real estate, in those parts of the country where it is carried on, and contributed to reduce the cost of those products of labor, in the manufacture of which potato starch is used. His mind was highly cultivated and original. He was remarkable for the accuracy, variety, extent and depth of his knowledge, and still more so for a perspicacity of intellect, which enabled him to detect error in its least suspected forms, and to perceive, with almost the quickness and certainty of intuition, truths and relations which reveal themselves to most minds of even a higher order, only after patient and profound thought. What most distinguished him, however, and peculiarly endeared him to his friends, was the singular purity, elvation and benevolence of his character. It is hardly exaggeration to say, that they who knew him longest and best, reccollect no feeling, word or act of his that was wrong. He seemed to be wholly free from any desire of distinction, though always active to do good, whenever and wherever he thought he could be useful. Possessing a competent fortune, he made a most liberal and generous use of it. In the words of one* qualified both by ability and from opportunity to form a right estimate of his character, 'his unambitious career was bright with a daily usefulness. His life bore witness that the finest minds may find as large a sphere of usefulness in the retirements of the country, as among the crowd of a city. Few have been more beloved and respected when living, or more widely mourned when dead.' He perished in a fire, January 2, 1839, in the prime of life."

* Rev. E. Peabody, of New Bedford, Mass.

MEETING OF THE SUNDAY SCHOOL SOCIETY.

A very interesting meeting of this useful Society was held, on the last Sunday evening at the Tremont chapel. We were happy to see so many of the Teachers and friends of our Sunday Schools present, and yet more delighted were we with the excellent spirit that prevailed. After prayers by Rev. Mr Miles of Lowell, Dr Flagg, who occupied the chair, offered some appropriate and affecting remarks, respecting the late Dr Tuckerman, who at his decease, as he had been for many years previous, was the President of the Association. Rev Mr Gray, the Society's Agent, then presented a Report, which contained many statements of a highly encouraging kind. He was followed by Mr Clapp, Mr Pray, Rev. Mr Miles, and Rev. Mr Waterston, all of whom said what it was pleasant and profitable to hear. We believe, and are glad of the opportunity to declare our belief, that this Institution is one whose design and effects are good, and that it deserves the cordial approval and the active co-operation of all who wish well to our Zion. Its recent plan of sending out intelligent and warm hearted agents or missionaries to visit all our Sunday Schools that desire their presence and word, we especially like; for we clearly see that the schools cannot fail to be benefitted thereby; nor only they, but also our churches and the community generally will be advantaged.

DEDICATION.

The new Church recently erected by the Third Religious Society in Dorchester, was Dedicated with appropriate religious exercises on Wednesday the 28th inst. The services were performed as follows: Introductory Prayer and Reading of the Scriptures, by Rev. Mr Angier of Milton; Prayer of Dedication, by Rev. Dr Harris; Sermon by Rev. Mr Cunningham, Pastor of the Society; Concluding Prayer by Rev. Mr Hall of Dorchester.

Mr Cunningham's text was from Phil. i, 18. 'Notwithstanding, every way, whether in pretence or in truth, Christ is preached; I therein do rejoice, yea, and will rejoice.' The subject of the Discourse, 'Our Social Religious Institutions and their adaptation to the wants of the times,' was highly appropriate to the occasion, and the preacher was listened to by a large audience with marked interest and attention. The Church is on a beautiful and picturesque site, retired, yet convenient of access. We congratulate our Brother and his society on their removal to their new place of worship. May many souls be born to God within its walls.

STUDENTS OF HARVARD UNIVERSITY.

It appears from the Catalogue, just published, for the Academic year 1840—41, that the students in the University are as follows; Seniors, 45; Juniors, 62; Sophomores, 71; Freshmen, 62; University Students, 3; Theological Students, 24; Law Students, 96; Medical Students, 74; Resident Graduates, 5; whole number, 442.

Rev. Edward Stone acknowledges the receipt of fifty dollars from Joshua Brookes Esq., of New York city, to be appropriated to the erection of a Unitarian Church in Burlington, Iowa Territory.

For the Register and Observer.

EXTRACTS FROM THE TWENTY FOURTH ANNUAL REPORT OF THE FATHERLESS AND WIDOW'S SOCIETY.

This Society has not like some, funds to depend upon for the relief of the poor, but calls on the individual charities of the Benevolent for its subsistance; owing to the changes in the business community, and to the decease of one of its principal Benefactors, the Hon. Theodore Lyman. We have had much to contend with the past year; and have felt deeply grieved at the necessity of curtailing our charities, while the sufferings of the widow are the same, and the reigning epidemic of the past winter, rendered assistance more necessary and the calls more frequent. To prove the real suffering of the widows, we insert the following fact related by one of the Trustees. 'I called on one, a goodly woman, one of the cold days in January; the north east wind betokened a snow-storm (and no one knows how much they dread a snow-storm); as I entered, she lifted up both hands, saying, 'how glad I am to see you, can I doubt that God is the hearer of prayer, you see on the fire my last stick of wood, I have no resources to get any more; I can endure hunger, but suffering as I do with the rheumatism, I cannot bear the cold;' happily I was able to relieve her present wants; her eyes filled with tears of gratitude, when she assured me she often blessed God for the aid she received from this Society.'

Another Trustee reports: 'During the past year I have assisted 20 widows and 23 orphans. Three of them are English, one Irish, and the rest Americans. Twelve of these widows have had sickness in their families, and nearly all the others are in feeble health. There is satisfactory evidence that each of these individuals are needy and deserving of aid. They are willing to work. Those who are able take in washing and ironing, or go out by the day. But they cannot earn enough by these employments to support a family; the only remaining resource is slop-work, but for this they receive such a pitiful remuneration that if they could obtain a constant supply of it and work night and day never stopping to eat or sleep they could hardly earn enough to pay their rent and clothe their families.'

The aid rendered by this Society to each family in the course of the winter is very small, but it is a great encouragement to them. Unfriended, lonely, feeble in health, depressed in spirits, these widows often feel, as they touchingly express it, as if they were alone in the world and no one cared for them. They not only want assistance; they want some one to listen to the long story of their sorrows and their wrongs, their privations and their difficulties; they want a friend who will feel for them and lead them to the true source of consolation; such a friend they find or ought to find in the Almoners of this Society. The Ladies connected with this Board have each a certain number of widows assigned them, and retain the same from year to year. Seeing them frequently and often visiting them at their own dwellings, they cannot but feel a deep interest in them. It is often said that almsgiving encourages idleness, but in the case of these widows it has a contrary effect, and encourages industry. They are induced to put forth every effort, cheered by the thought that when they get to a difficult place there are those who stand ready to help them over.

We have assisted 345 widows and 292 fatherless children. Three widows have died during the past year.

OBITUARY.

For the Register and Observer.

MRS CHARLOTTE A. WHITING.

Died, in Abington on Monday 12th ult., of consumption, Mrs Charlotte A. Whiting, wife of Rev. William Whiting.

In the following record of departed worth, the writer is sensible that he will become liable to the charge of pouring forth the exaggerations of bereaved affection—but such will not be the feelings of those who love and cherish the memory of the deceased, and to such alone is this offering inscribed.

Mrs W. was a native of Attleboro', Mass., where she resided the greatest portion of her life. Although her opportunities for mental culture and improvement were such only as belong to the humbler walks of life, and were the fruits solely of her own industry, her mind and understanding were of a very superior order, and stored with attainments to which few ordinarily aspire. With her the cultivation of the mind was regarded as an object of superior importance, one to which all the labors of life were to be made subservient. But she was still more eminently distinguished for a meek and placid disposition, which was exhibited in the patient endurance of injuries, and in resignation under many afflictions. Her memory may not claim the honors which belongs to those who have moved in lofty stations, and marked out and executed extensive plans of action, but to such distinction and remembrance as belong to Christian worth, and the habitual exercise of those virtues whose influence constitutes the great sum of social and domestic enjoyment, it is justly entitled. Mrs W. was a practical Christian. She had early learned to make the Gospel of Christ her refuge and trust, and through its blessed influence was sustained and cheered through a life of much physical suffering, misfortunes and sorrows such as rarely fall to the lot of one so young.

Her marriage, united to the birth of a son, seemed to open prospects of domestic felicity such as her nature was peculiarly fitted to appreciate and enjoy. But God in infinite wisdom had otherwise ordained. The latter event was attended with symptoms of a decline, which though apparently subdued by the use of appropriate remedies, were only repressed to appear with increased activity. For several mouths previous to her decease she suffered greatly, and particularly through the last few weeks, her pains were excruciating and distressing to witness. But during this long period not a murmur escaped her lips, but with calm reliance on her Creator, and trust in his salvation, she contemplated the ravages of disease and the approach of death without dismay. Tenderly attached to her husband and child, and her only surviving parent, the ties which bound her to life were of the strongest nature that belong to earth. But even these could not enchain her affections to the world. She felt that to 'depart and be with Christ' was better. And in this holy confidence without a struggle or a groan she resigned her spirit into the hands of her merciful Creator.

'How sweet the scene where virtue dies,
When sinks a righteous soul to rest.'

No richer consolation can be proffered to those who mourn, than that which they derive from contemplating the life and character of their departed friend. May her example not be lost. May they consecrate their affections to the Lord, that in life they may be guided and sustained, and in death prepared for reunion with their friend in mansions of endless righteousness and joy. W. W.

INTELLIGENCE.

An Exchange for Boston.—The project for building an Exchange on the vacant lot in State-street, formerly the site of the State Bank, we are glad to learn, has recently been revived, and we are still more happy to learn that the prospect of its consummation is fair and encouraging. A plan has been made by Mr Rogers, the well-known architect of the Tremont-House in this city, and more recently of the Astor-House and the Exchange in New-York, for an edifice, embracing,—besides ample room for an Exchange numerous apartments for Banks, Insurance and other offices,—extensive accommodations in the rear, for an eating and lodging-house, which it is proposed to have conducted on the plan of similar establishments in Europe. Several estimates of the expected rents to be derived from the estate, have been made by competent calculators, the lowest of which would yield nearly eight per cent. on the investment, without estimating any income from the room appropriated for the Exchange. There can be no doubt that the property, under judicious management, will be still more productive. We learn further, that the stock is divided into shares of five hundred dollars each, and that a large portion of it is already subscribed for. A committee will in a few days, call upon gentlemen, who have not subscribed, with such explanations and assurances as will, it is hoped, insure the accomplishment of the project.

We can hardly imagine that, in this day, when public improvements of almost every character are popular, and are carried on with unparalleled activity and complete success, these much needed, and almost indispensable accommodations will be longer neglected. Boston is going a-head of all her sister cities in some of the most important branches of business, and has already become the *half way house* between Europe and the Pacific Ocean. Her commerce and her manufactures, her steam-ships and her railroads, already render her the most advantageous mart for trade on this western continent. Her streets and stores are filled with merchandize—her inns and hotels are full of merchants and traders from the south, the east, and the west. She wants a railroad from Lowell to Ogdensburg, in order to secure the trade from the borders of Lake Ontario, the St. Lawrence, and the Canadas, (which she will have soon after the completion of the Western Railroad) and she may then challenge competition with any other city on the continent for centuries to come. In the mean time, let the Exchange be built. It is needed now, and will be needed more before it can be finished, with whatever celerity the work may go on.—*Boston Courier.*

New Jersey.—The returns of the late election in this State show the following result. In Council, Whig 13, V. B. 5, and in the Assembly, Whig 41, V. B. 12, being a Whig gain from last year of 3 in Council and 8 Assembly men. The popular vote shows a Whig majority of 1250.

Pennsylvania.—Members of Congress and also of the State Legislature have just been chosen. The last delegation to Congress consisted of 17 V. B. and 11 Whigs. The delegation now elected stands 15 V. B. to 13 Whigs. The popular vote on the Congressional tickets makes a V. B. majority in the whole State of 5105. Showing a V. B. loss compared with 1838, of 2658, and compared with 1836, a V. B. gain of 874.

The Senate consists of 20 Whigs and 13 V. B., last year there was a V. B. majority of 1.

House of Representatives now stands 53 Whigs to 47 V. B. Last year there was a V. B. majority of 36.

South Carolina.—An election of nine members of Congress took place in South Carolina on Monday of last week. A correspondent of the Journal of Commerce writes from Washington, that 'letters have been received from South Carolina, stating that the State has elected the *entire* Democratic ticket.

Ohio:—Corwin, the Whig candidate for Governor in this State is elected by a large majority, estimated by the Journal of Commerce, so far as heard from, at 17,309. In 1838 the V. B. majority in the State was 5727; showing a Whig gain of over 23,000. In 1836 Harrison's majority was 8,457.

Senate.—The members of this body now stand 15 W. 21. V. B. Last year 11 W., 25 V. B.

House of Representatives.—Present year 49 W. 23 V. B. Last year 24 W. 48 V. B. Whig majority in joint ballot, 26. Last year, V. B. majority in do. 38. Whig gain 58.

The Harbor of New London.—In the Report from the Engineer Department submitted to Congress at its last session, in alluding to the progress of fortifications at Fort Trumbull, we find the following language: 'A fact in relation to the depth of water in the harbor of New London, brought to light by the recent 'coast survey,' shows in a striking manner the importance of the harbor in the defence of Long Island Sound, and recommends it in an especial manner, to the attention of the War Department. It has been till recently supposed that this was a frigate harbor only, the depth of water being laid down, on the most authentic charts, at 22 1-2 feet over the bar, whereas the recent soundings show that there are 25 1-2 feet of water at the lowest spring tides, on the shoalest place between New London and the mouth of the river, and that this depth can be carried up five miles above this city. Ships of the line therefore enter at all times of tide and ascend the river seven miles above its mouth.'

The largest Navy in the world can ride out any gale with perfect security in this capacious anchorage, and being the only harbor between Newport and New York suitable for a naval force, as well as for the thousand transient vessels of the Sound, these facts give an importance unsurpassed by any other on our coast. Its vicinity to Gardner's Bay, which would be the most accessible and desirable rendezvous for a hostile squadron—as was the case in the last war—but enhances its consequence. The site of Fort Trumbull, from which shot can be thrown with ease 'between wind and water,' as well as the favorable position of adjacent highlands, give it great advantages for fortification, and it is moreover now connected with the naval station in Massachusetts by railroad. These considerations entitle it to an extensive armament. —*People's Advocate.*

Western Railroad.—Below we give the receipts and expenses of that portion of the Western Railroad which is now open, extending from Worcester to Springfield, fifty-five miles. The results are highly satisfactory. The way-travel and freight are not only paying the expenses of the road, but already yield a handsome revenue; and when the road is opened to Albany, and becomes, as it soon must, a thoroughfare between Boston and the Great West, it it obvious that its revenue must be much increased.

Receipts for passengers and Merchandise on the Western Railroad, Massachusetts, for six months, ending 30th September, 1840. Three trains per day each way:—

Passengers,	$ 46,349,14
Freight,	19,442,29
Total,	65,792,43
Expenses,	26,237,04
Net Income,	39,555,39

Add for Transportation of the Mail, $2000, and we have a net revenue of 41,555,30.

We are happy to learn that fifteen miles more of this road, viz.—between Dalton and the State line, will be put in operation in the course of the next month, and that the twenty-eight miles between Springfield and Chester, will be opened early in March next. The whole line of the road from Boston to Hudson, on the Hudson river except two miles at the summit, will no doubt be opened in July next; and, by the first of January, 1842, we expect to pass on the Western Railroad from Boston to Albany.

Harnden's Express.—This establishment which was started by our enterprising fellow citizen, Mr Harnden, we are happy to learn meets with abundant success. Whenever foreign news arrives, Harnden is on hand to transmit it to New York; editors receive their foreign papers, by this Express, in the shortest possible time. On Saturday the Acadia arrived, and Mr Harnden took charge of the papers for the New York offices. The steamboat Naragansett arrived at 6 o'clock, and the editor of the Herald states that he received his papers from Mr Harnden within eight minutes after the arrival of the boat. At the other offices also they were received with equal promptitude. This is but one specimen of the uniform punctuality with which orders are executed through this Express.

Governor Ellsworth of Connecticut, has issued his Proclamation appointing Thursday, the 19th of next month, as a day of public Thanksgiving.

The annual Conference of the Methodist Episcopal church was in session at St. Louis, Missouri, on the 8th inst. (Bishop Waugh presiding)—about seventy travelling preachers were present.

The population of Newport, R. I., under the new census is 8321. White males, 3724; white females, 4172.

Government of Upper Canada.—We learn from the Quebec Gazette, that Major General Sir James Macdonnell has accepted the command of the troops in Upper Canada, and will also discharge the duties of Lieut. Governor on the departure of Sir George Arthur, until the union is proclaimed by Lord Sydenham. The garrison at Quebec, now under the immediate command of Sir James, will, on his departure, be under the command of Col. Bowles, of the Guards.—*N. Y. Commercial.*

Railway Fares are most profitable (whether high or low) when they fill the trains: because you can carry 200 passengers in a train for about the same expense that you can carry 40.

The question then is, how to fill up the trains; and it is found, by parliamentary inquiry, in Great-Britain, that the true way, in every instance, in various railways, is to put the fare low: and *that the low fare gives the largest net income to the road.*

Effect of Low Rates of Freight.—The Reports of the Railway Committee to the British Parliament, abound with facts, tending to prove that low fares give the greatest net income. These reports also abound with facts, demonstrating that, practically, it is found that *low rates of freight are the most profitable for Canal and for Railway Companies.*

Take for instance the following in the fifth report, p. 151:—

Question No. 2929. Did you not state that the tolls on the Birmingham Canal are so high as to have raised the price of shares to an enormous amount? Answer: No. I stated the fact that they have habitually divided 100 to £140—but the rates are not high there. They are comparitively low. I did not speak of their tolls being oppressive on the manufacturer, for there is no canal in the kingdom which takes less tonnages. They are continually reducing their tonnages. This may proceed, in some degree, from the character of their clerks, who have had, in a great degree, the management of their concerns, the late Mr Houghton and the present Mr Freeth. They have taken a liberal view of the matter.

Question No. 2930. The Canal Company are therefore popular with their customers? Answer: Yes, they have voluntarily reduced their tonnages considerably, perhaps from the rivalry of the Railroads. They have seen that the only way to prevent the intersection of the country by railroads, is to reduce the tonnage greatly; but so far from those reductions having decreased their revenue, they have, in fact, increased it. The effect of reducing the tonnages is one ground, on which I say, that low tonnages are, in fact, for the interests of Canals and Railroads.

N. B. By question No. 2943, p. 145 of said fifth report, it will be seen that the above-named dividend of 100 to £140 is per annum, on a share of £140 !!! This is equal to 70 a 100 per cent. per annum dividend.

New Zealand.—Looking over the London Sun of the 3d of this month, we find a Proclamation, taken from the Gazette of the day before, dated at Russell, Bay of Islands, 21st May, 1840, announcing that the Lieutenant Governor of New Zealand had obtained from the Chiefs of the Tribes of New Zealand, a cession of all their rights in and to the Islands called 'Middle Island,' 'Stewart's Islands,' and the 'Northern Islands'—the boundaries extending from 34 30 North, to 47 10 South lat. and between 169 5 and 179 degrees East lon—' and declaring the same to be vested in Queen Victoria, her heirs and successors forever.' This may be important to our whalemen and adventures to that part of the world.—*Transcript.*

A London paper states that a larger quantity of sugar will be exported from Calcutta to England this year than has ever been recorded before. It will amount to 40,000 tons at least; and in a few years it is said, this quantity will be doubled, for the capabilities of the country are boundless.

Napoleon's grand object for uniting the Rhine and Danube by means of a canal is very nearly consummated. The whole will be finished in 1842, and it is now completed from Hamburg and Nuremberg. A part of this grand undertaking will be thrown open for navigation in the course of next year.

MARRIAGES.

In this city, Oct. 27, by Rev. Mr Pierpont, Joseph S. Sampson, Esq. of Cincinnati, to Miss Mary F. Perry, of this city.

In Northboro', by Rev. J. Allen, Oct. 20th, Mr James M. Hall, of Shrewsbury, to Miss Sophia Rice.

In West Dedham, Mr Benjamin H. Silsbee of Salem to Miss Elizabeth J. White, of the former place.

In Newport, R. I. by Rev. C. T. Brooks, Mr Wm. Smith to Miss Harriet Simmons, daughter of Mr Henry Simmons; Mr Moses Barlow to Miss Rebecca C. Coggeshall, daughter of the late Mr C. Coggeshall; Mr Robert Stanton to Miss Elizabeth Barlow, daughter of Mr Lewis Barlow; all of Newport.

In Pompey, N. Y., on Wednesday, 14th inst., by Rev. J. P. B. Storer, Victory J. Birdseye to Miss Betsey Ann Marsh.

In Washington, D. C. Rufus B. Allyn, Esq. of Belfast Me. to Miss Rebecca P. daughter of Samuel Upton, Esq.

DEATHS.

In South Boston, 19th inst. Mrs Henrietta, wife of Capt. J. S. Nickerson, formerly of Brewster, Ms. 31.

In Roxbury, on Wednesday 21st inst. Sarah M., child of Ira and Hannah M. Burnham, 6 months.

In Pittsfield, Oct. 22, David Palmer, M. D. of Woodstock, Vt. a professor in the Berkshire Medical Institution.

In Salem, on the 14th inst. Charles Allen, son of Rev. James W. Thompson, aged 4 years and 3 months.

In Northboro', Oct. 12th, Mrs Levina Bailey, wife of Mr Silas Bailey, 83, and on the 23d., Mr Silas Bailey, 84, having lived together in the marriage state 61 years, and been members of the First Congregational Church nearly half a century. They were universally respected for their domestic virtues and Christian character.

In New York, 21st. inst. William Henry Winslow, of Portland, Me. after a short illness of a week.

In Baltimore, 20th inst. Rev. Nelson Reed, 89, the oldest minister in connection with the Methodist Episcopal Church.

NEW BOOKS FOR CHILDREN.—The Youth's Keepsake, for 1841; The Annuallette a Christmas and New Year's Gift; The Well Bred Girl; The Lives of Columbus and Vespucius with engravings; The Lives of Vasco Nunez De Balboa, the discoverer of the Pacific Ocean, Hernando Cortes, the conqueror of Mexico, and Francisco Pizarro the conqueror of Peru.
Just published. For sale by SIMPKINS, 21 Tremont Row. oct 31

NEW BOOKS FOR CHILDREN AND SABBATH SCHOOLS.—A good variety of Juvenile and Sabbath School Books many of which are new. Libraries furnished on the most reasonable terms. By JOSEPH DOWE, 22 Court Street. oct 31

REV. DR MAYHEW.—Memoir of the Life and Writings of Rev. Jonathan Mayhew, D. D., Pastor of the West Church and Society in Boston, from June 1747 to July 1766. By Alden Bradford, L. L. D.
For sale by JOSEPH DOWE, 22 Court st. o 31

ONE PRICE For goods is the most convenient way of doing business and the most satisfactory to all parties. The subscribers at No. 28 Washington Street are prepared to furnish *Woollen Goods* particularly *Cloths* and *Cassimeres* at unusually low prices. They have just received another supply of those superior *Black Cloths*. Also, fifty pieces more stout mixt Cassimeres for Boys Clothing. Families wishing to furnish themselves with Winter Goods at little cost can here be supplied. Constantly on hand a full supply of *Domestic Cottons* at prices *Lower* than at any other store. KIMBALL & PHELPS. 3tis oct 31

TRACT FOR SEPTEMBER.—The Scripture Doctrine of Regeneration, by Rev. C. W. Upham; being Tract 158 of the American Unitarian Association for September. Just published by JAMES MUNROE & CO., Agents of the American Unitarian Association, 134 Washington street. oct 31

NEW ENGLISH BOOKS.—Per steamer Acadia. JAMES MUNROE & CO., have just received the following English Books:—Barry Cornwall's Poems, 3 vols, 12mo; Turner's History of England, 12 vols, 8vo; Lord Gower's Poems, 8vo; Knight's English Classics, 3 vols; Carpenter's Sermons, 8vo, a beautiful volume; Burns's Works, by Cunningham, 1 vol, 8vo; Campbell's Poetical Works, 12mo; Pye Smith's Geology, 12mo; Reynard, the Fox, 16mo; Holiday House, 12mo; Life and Letters of Cicero, 8vo; Gifford's Massinger, 8vo, new edition; Talbot's Faust, 8vo; Keightly's Roman Empire, 12mo; &c &c &c oct 31

THEOLOGICAL WORKS.

BOWYER'S CONJECTURES on the New Testament, 4to
Stackhouse's History of the Bible, corrected and improved by the Rev. Geo. Gleig, LL. D. 3 vols 4to
Echard's Ecclesiastical History, folio
Poole's Annotations upon the Holy Bible, 2 vols folio
Tillotson's Works, with Life by Thomas Birch M. A.
Bishop Andrews' Sermons, modernized by Daubeny 8vo
Collyers Sacred Interpreter, 8vo
Gerard's Evidences of Religion, 8vo
Dissertations on the Apostle's Creed, by Herman Witsius
Archbishop Leighton's Commentary on St Peter, 8vo
Cary's Testimonies of the Fathers to the Doctrine and Discipline of the Church of England, 8vo
The works of George Berkeley, 8vo
Life and Times of Archbishop Laud, by J. P. Lawson
The Works of the Rev. Augustus Toplady, with Notes
Leighton's Works, with a Life of the Author by James Aikman, Esq.
Hooker's Works, with Life by Isaac Walton, 4 vols
The History of Christianity, by the Rev. H. H. Milman
The Library of the Fathers, translated by Members of the English Church, 5 vols
Fuller's Holy and Profane State
Bishop Butler's whole Works, new edition
Brougham's Paley's Natural Theology, 3 vols
Chillingworth's Works, 8 vols calf, &c &c &c
For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington Street. oct 31

PRIVATE SCHOOL FOR BOYS.

THE subscriber has opened a School for Boys under the age of twelve, preparatory to the High and Latin Schools. Studies, the usual elementary branches, with Latin. School Room, under Park street Church. Hours, from 9 A. M. to 12 M., and from 3 P. M. to 5 P. M.
Terms, $10 per quarter.
T. R. SULLIVAN.
Refer to Rev. Dr Greenwood, Rev S. K. Lothrop, Rev A. Young, Rev. E. S. Gannett, Rev. J. T. Sargent, B. A. Gould Esq. and G. B. Emerson Esq. 3t 24

COMBE'S MORAL PHILOSOPHY.—Lectures delivered at Edinburg, in 1835 and '36, by George Combe, 1 vol 12mo.—Just published, for sale at TICKNOR'S. oct. 31.

TWO YEARS BEFORE THE MAST:—A Narrative at Sea.—A fresh supply received at TICKNOR'S. oct. 31.

PROF. HITCHCOCK'S ELEMENTARY GEOLOGY.—Professor of Chemistry and Natural History in Amherst College, and Geologist to the State of Massachusetts. 1 vol, 12mo, cloth; with chart and engravings throughout. Just published and for sale at TICKNOR'S oct. 31.

VISITS TO REMARKABLE PLACES.—Old Halls, Battle Fields, and scenes illustrative of striking passages in English History and Poetry: by Wm. Howitt, 8vo. Fresh supply just received at TICKNOR'S. oct. 31.

CURIOSITY: a Poem, delivered at Cambridge, before the Phi Beta Kappa Society, Aug. 27, 1829: by Charles Sprague, Esq.: 2d edition. A few copies, being the last of the edition, for sale at TICKNOR'S, corner of Washington and School streets. oct 31

FOR TOP COATS.—*Beaver* and *Pilot Cloths* of superior quality and at such low prices as to bring them within the ability of all to purchase. May be had at the One Price Store, No. 28 Washington st. oct 31

NEW BOOKS.—The Flag Ship, or a Voyage around the World in the U. S. frigate Columbia, by F. W. Taylor, Chaplain.
Two Years Before the Mast, a narrative of life at sea, by Richard H. Dana jr.
Education and Knowledge, by Edward Everett.
Views of the Architecture of the Heavens, by Professor Nichol.
The New Testament, translated from the text of J. J. Griesbach. By Samuel Sharpe.
Just received and for sale by
WM. CROSBY & CO.
o 24 118 Washington street.

EVENING SCHOOL.

MR AMOS BAKER informs the Friends and Patrons of his Evening School, that he has removed from Harvard Place to the School Rooms in the Vestry of the Old South Church in Spring Lane, where he will re-open on the Evening of the first Monday in October next.
3mos sept 19

SPINAL DISTORTIONS, CLUB-FEET, AND OTHER CONTRACTIONS OF THE LIMBS.—The treatment of the above deformities has for a number of years past attracted particular attention among scientific surgeons throughout the civilized world. With regard to the treatment of club-feet, Stromeyer of Germany, has given an impetus to the only scientific mode of treating this terrible deformity, which ignorance, imposture, and quackery can never arrest. Dr Little of London, laboring under this deformity himself, and hearing of Stromeyer's wonderful success in the treatment of club-feet, immediately repaired to Germany, and was operated upon by this distinguished surgeon. He returned to London *cured*, and is now practicing the art of curing club-feet with great success in that city, upon Stromeyer's plans. The treatment of club-feet is two-fold—surgical and mechanical. Stromeyer's apparatus for keeping the part in place, after the operation has been performed, has been much improved by the surgeons of Paris, and very much more so by a gentleman of this city, Dr J. B. Brown, who has been so eminently successful in the treatment of club-feet and other contortions of the limbs, as well as spinal distortions. I have seen this gentleman operate nearly fifty times. He has, I believe, operated about one hundred times for remedying contractions and deformities of the limbs of various kinds. I saw him operate upon a girl of 14 years old, both knees permanently contracted almost at right angles with the thigh, both feet turned in at nearly right angles with the leg, the soles turned upward, and both hands dubbed. She has been under Dr Brown's treatment about three months, and now stands erect, and both legs entirely straight, and both feet almost so, and is able to walk about the room with little aid. In a conversation with Dr Brown the other day, he told me he had never failed of success, except in one instance, and that was owing to the ignorance and obstinacy of his patient. The surgical part of the treatment of club-feet is almost painless. It is as the mere pricking of a pin—and in one half the cases there is scarcely more than a drop of blood. The cutting of a tendon

POETRY.

For the Register and Observer.

I.

When in the morning the cloud-woven pall
Was lifted from the bosom of the sea,
In black and massive folds the wild waves all
Fearlessly revelled in their frantic glee,
The chainless ocean held high jubilee:
Still did the storm-spell on the waves delay
Working the o'erlabored main unceasingly.
Wo to the frail ones whom it met that day
When 'Deep calling to Deep' made feeble man its prey.

II.

Lo on the crests of coming billows riding
A wreck of the past storm comes darkly by,
Now in a vale of waves its figure hiding
Then tossed like some frail plaything to the sky:
No hand is at the helm, no anxious eye
Looks from the deck; nor voice of man is there—
The winds howl round her with a moaning cry,
And the strained timber groans—her masts are bare,
All save one tattered sail, lone signal of despair.

III.

And yet, thou lone wrecked rider of the sea!
Storm-crazed and shattered by a thousand shocks,
Yet riding still in pride through misery,
Sternly careering through the gale that mocks
The storm scathed vessel, it so roughly rocks,
Now hidden almost in the blinding spray,
Now rising like a warrior that walks
His way in pride:—on thee my thoughts delay,
So like thy stormy fate hath been my worldly way.

IV.

I left the moorings of my harbor home,
And my heart held I deemed a priceless freight
The ice-cold waves of a rough Life to roam,
And cast me on the current of my fate;
I learned the lesson when it came too late:
Something or all was wrong, or now is so.
O, who can tell what darkness doth await
All that most glitters with Hope's golden glow,
And how life's holiest lights end, one by one, in wo.

V.

'T is so from boyhood; from our earliest thought.
Search, cheated struggler, records of the past,
By every character that Time hath wrought
From his first chronicle unto the last;
By every gloom of cold conjecture cast
Upon the sun-bright visions of the mind:—
By thy deep midnight vigils; by the blast
Of passion-storms whose traces thou canst find
With every hour of ill of thy past life combined;

VI.

By every shrine at which thy passion knelt;
By every idol thou hast seen decay;
By every new despair thy bosom felt
As starlight after starlight dimmed away;
By each material thing thou seest—oh say
Are not our pictures of success all dreams?
And though some loveliness proves what it seems,
Shows not the dungeon worse for such few fleeting gleams?

VII.

There is no Heart whose pulses are all dead,
Sorrow may have come o'er it like a blight,
And early hopes with early friends are fled,
And objects loathed that once were its delight:
Hope's holiest promise may be broken quite,
Chill poverty through years of pain its lot;
Grief come with every morn and tears with night,
Yet Joy will burst where it expects it not,
Young dreams will be renewed and past despair forgot.

VIII.

Though the whole surface be o'ergrown with ill,
And all to present consciousness seem curst;
Beneath the rock there lives the fountain still
That through the gates of adamant will burst:
The tender germs that Nature planted first
May lose their verdure, but cannot decay;
In sorrow's sterile soil they still are nurst
Till when beneath a slight, an instant ray
They burst to perfect bloom, no earthly power can stay.

For the Register and Observer.

TO A BIRD SINGING IN MY GARDEN LATE IN THE FALL.

Sweet bird, thy song my spirit cheers
As when in storm clear sky appears,
Nor would I check the warbling of a voice
Whose cheerful tones thus make my heart rejoice

Ruthless indeed that man must be,
Who deadly aim could take at thee,
Whose heart unmoved by tones of music sweet
Would gladly see thee fall before his feet.

To me thy song speaks of the love
For all his works of God above.
What meant thy Maker when he tuned thy voice,
If not to make thy hearers' hearts rejoice?

I could not then disturb thy song;
No! songster, still thy notes prolong.
Here no rude hand shall fright thee, timid bird,
Here all thy notes with pleasure shall be heard.

Soon winter's storms shall drive thee far
To sunnier climes and milder air,
But still the memory of thy sprightly notes,
As when sweet music from a distance floats,

With pleasant thoughts shall fill my mind,
And make me to thy loss resigned.
To other climes thy melody then bear
And sing the praises of thy Maker there.

E. N. P.

MISCELLANEOUS.

THE CHRISTIAN JUDGE.

'A Christian Judge, in a free land, should with the most scrupulous exactness guard himself from the influence of those party feelings, upon which, perhaps, the preservation of liberty depends, but by which the better reason of individuals is often blinded, and the tranquility of the public disturbed. And if the preservation of calmness amidst the strong feelings, by which a Judge is surrounded, be difficult, is it not also honorable? And would it be honorable, if it were not difficult? Why do men quit their homes, and give up their common occupations, and repair to the tribunal of justice? Why this bustle and business, this decoration and display, and why are we all eager to pay our homage to the dispensers of justice? Because we all feel, that there must be somewhere or other a check to human passions; because we all know the immense value and importance of men, in whose placid equity and mediating wisdom, we can trust in the worst of times; because we cannot cherish too strongly, and express too plainly, that reverence we feel for men, who can rise up in the ship of the state, and rebuke the storms of the mind, and bid its angry passions be still.

'He, therefore, who takes the office of a Judge, as it now exists in this country, takes in his hand a splendid gem, good and glorious, perfect and pure. Shall he give it up mutilated, shall he mar it, shall he darken it, shall it emit no light, shall it be valued at no price, shall it excite no wonder? Shall he find it a diamond, and shall he leave it a stone? What shall we say to the man, who would wilfully destroy with fire the magnificent temple of God, in which we are worshipping? Far worse is he, who ruins the moral edifices of the world, which time, and toil, and many prayers to God, and many sufferings of men have reared; who puts out the light of the times, in which he lives, and leaves us to wander amidst the darkness of corruption, and the desolations of sin.

'A Christian Judge, who means to be just, must not fear to smite according to the law. Under his protection we live; under his protection we acquire; under his protection we enjoy. Without him, no man would defend his character, no man would preserve his substance. Proper pride, just gains, valuable exertions, all depend upon his firm wisdom. If he shrink from the severe duties of his office, he saps the foundation of social life, betrays the highest interests of the world, and sits not to judge according to the law.

'The topics of mercy are the smallness of the offence, the infrequency of the offence, the temptations of the culprit, the moral weakness of the culprit, the severity of the law, the error of the law, the different state of society, the altered state of feeling, and, above all, the distressing doubt, whether a human being, in the lowest abyss of poverty and ignorance, has not done injustice to himself, and is not perishing from the want of knowledge, the want of fortune, and the want of friends. All magistrates feel these things in the early exercise of their judicial power; but the Christian Judge always feels them, is always youthful, always tender, when he is going to shed human blood; retires from the business of men, communes with his own heart, and prays to Him, who has redeemed him, that he may not shed the blood of man in vain.

'The whole tone and tenor of public morals is affected by the state of supreme justice. It extinguishes revenge, it communicates a spirit of purity and uprightness to inferior magistrates; it banishes fraud, obliquity, and solicitation, and teaches men, that the law is their right. Truth is its handmaid; freedom is its child; peace is its companion; safety walks in its steps; victory follows in its train; it is the brightest emanation of the Gospel; it is the greatest attribute of God; it is that centre, round which human motives and passions turn; and Justice, sitting on high, sees genius and power, and wealth and birth, revolving round her throne; and teaches their paths, and marks out their orbits, and warns with a loud voice, and rules with a strong arm, and carries order and discipline into a world, which, but for her, would be only a wide waste of passions.'—*Rev. Sidney Smith; [a Sermon before the Judges in the Cathedral of York; March*, 1824.]

THE ORPHANS.—A SKETCH FROM LIFE.

Moving slowly along Princess street one day lately, I heard the measured tramp of numerous little feet behind me. Turning round, I saw that this sound proceeded from about a hundred boys and girls belonging to one of the charitable institutions. It was a pleasing sight to see these children appear happy; they had the hue of good health on their countenances; their dress was plain, but comfortable and clean; no phantastic grotesquely cut clothes disfigured their little persons, nor did they wear any badge to tell the world that they were children of misfortune.

I entered into conversation with one of the teachers, who informed me that they were going to view the Zoological Gardens, and that, with such a prospect before them, they were quite delighted. The little troop turned up St. Andrew street, and, as I was going in the same direction, I moved along in the front, conversing with one of the boys, the girls being all behind. Going down St. Andrew street south, my attention was directed towards two young boys about 14 years of age. Each was driving a small cart, drawn by a pony. The first boy, when he saw the children, called out to his young friend, who was a little behind him, and the moment his eye caught the sight he leaped from the cart with a spring, crying out 'James, I'll see my sister, I'll see my wee sister.' He drew his horse quickly to the side of the pavement, and left it alone the instant the girls came towards him. Just as he commenced his anxious search his horse moved off, he sprung to its head and checked its progress, and, in an instant, he was at the front ranks of the girls, keenly glancing along the line to discover his little sister. Being all dressed alike, it was not easy to distinguish any one in particular without the strictest search. On they passed, but his sister came not. Poor boy, thought I, his kind heart will be doomed to suffer a disappointment, as his little sister does not appear to be amongst them, and from his sorrowful look, he thought so too. They all passed but two—his face glowed with delight—his sister was one of them, the anxious boy rushed to her, and grasping one of her hands in his he placed his other gently on her neck, and could only say 'Mary.' The little girl who appeared to be about seven years of age, looked up, and oh such ecstacy! she was by the side of her brother. She clasped her little arms around him, and her sweet face was lighted up with smiles. He bowed down his head to catch the few hurried words she spoke to him, and to let her hear his little tale. He took his eye from off her face but once, and only once, and that for a moment, and this was to see that his pony was still where he left it. The poor brute seemed to be sensible of the sacred mission on which its conductor had gone, as it moved not. He again bowed down his head to breath into the ear of his beloved and loving sister his few parting words, for he could not go any further: they grasped each other's hands and exchanged looks of tenderness, and the little girl moved on with her companions. His eye saw nothing but that one loved object—they followed her along. The children in front turned down York-place, and, before she was out of her brother's view, she turned round, and, with a sweet smile, held out her hand in token of adieu. The boy started as her face met his gaze, and moving one step forward held out both his hands—the next moment she was hid from his sight.

He slowly returned towards his horse, and whilst a tear moistened his eye, and a cast of melancholy shaded his countenance, there was still something like an expression of satisfaction and pleasure on his features. He mounted his little cart, and, as I turned from beholding this affecting scene, there was a dimness over my eyes which took a few applications of my handkerchief to remove.

This was food for reflection: I thought on the thousands who never knew what it was to want the fostering care of a mother, or the anxious solicitude of a father; again upon the thousands who are thrown upon the charity of strangers, friendless and alone. These two young creatures, perhaps, spent their first years under one roof, and slept in each other's arms. The one is now earning his bread, humbly, but honestly; while the other is enjoying the benefits of an excellent institution. Their meetings are few, but sweet, and, as in the present case, doubly so. May the remembrance of their present lonely situation endear them more firmly to each other; and if the world should smile upon them, may they never forget the days of their youth, and may they consecrate a portion of their means towards the support of those institutions which shelter and protect the orphan child.—*Edinburgh Weekly Chronicle.*

DEATH AT SEA.

Death is at all times solemn, but never so much so as at sea. A man dies on shore; his body remains with his friends, and 'the mourners go about the streets;' but when a man falls overboard at sea and is lost, there is a suddenness in the event, and a difficulty in realizing it, which give to it an air of awful mystery. A man dies on shore—you follow his body to the grave, and a stone marks the spot. You are often prepared for the event. There is always something which helps you to realize it when it happens, and to recall it when it has passed. A man is shot down by your side in battle, and the mangled body remains an *object* and a *real evidence*; but at sea, the man is near you—at your side—you hear his voice, and in an instant he is gone, and nothing but a *vacancy* shows his loss. Then, too, at sea—to use a homely but expressive phrase—you *miss* a man so much. A dozen men are shut up together in a little bark, upon the wide, wide sea, and for months and months see no forms and hear no voices but their own, and one is taken suddenly from among them, and they miss him at every turn. It is like losing a limb. There are no new faces or new scenes to fill up the gap. There is always an empty birth in the forecastle, and one man wanted when the small night watch is mustered. There is one less to take the wheel, and one less to lay out with you upon the yard. You miss his form, and the sound of his voice, for habit had made them almost necessary to you, and each of your senses feels the loss.

All these things make such a death peculiarly solemn, and the effect of it remains upon the crew for some time. There is more kindness shown by the officers to the crew, and by the crew to one another. There is more quietness and seriousness. The oath and the loud laugh are gone. The officers are more watchful, and the crew go more carefully aloft. The lost man is seldom mentioned, or is dismissed with a sailor's rude eulogy—'Well, poor George is gone! His cruise is up soon! He knew his work, and did his duty, and was a good shipmate.' Then usually follow some allusion to another world, for sailors are almost all believers; but their notions and opinions are unfixed and at loose ends. They say,—'God won't be hard upon the poor fellow,' and seldom get beyond the common phrase which seems to imply that their sufferings and hard treatment here will excuse them hereafter,—'*To work hard, live hard, die hard, and go to hell after all, would be hard indeed!*' Our cook, a simple-hearted old African, who had been through a good deal in his day, and was rather seriously inclined, always going to church twice a day when on shore, and read his Bible on a Sunday in the galley, talked to the crew about spending their Sabbaths badly, and told them that they might go as suddenly as George had, and be as little prepared.

Yet a sailor's life is at best but a mixture of a little good with much evil, and a little pleasure with much pain. The beautiful is linked with the revolting, the sublime with the commonplace, and the solemn with the ludicrous.—*Four Years before the Mast.*

An Englishman is the best judge of his own country, and therefore we will not take upon ourselves to say, that the following passage, which we find in a recent English periodical, is not true. We suspect, however, that without much qualification, it will apply to many other parts of the world, as well as England and America.

Vulgarity—that comprehensive word—expresses in the copious ugliness of its meaning, that of which all more or less complain. It is not rudeness, it is not poverty, it is not barbarism, a coarse exterior, or uncultivated aspect. The Russian boor, the Neapolitan lazzaroni, the French *proletaire*, the Irish beggar, the Indian savage, the poor negro himself, have it not in the extremity of their destitution; it is a property belonging to ourselves; and except the Americans, who in this article have enhanced upon their Saxon origin, and perhaps the Dutch, we are, without doubt, the vulgarest nation upon the face of the earth—and why? It would take a pretty long paper to answer fully that question, but one of the causes of our vulgarity may be touched upon—our vulgar purse-pride.

Except the Americans, with their 'social position,' their Chesnut street and their Walnut street grades of gentility, there is not a nation upon earth with so much vulgar, ridiculous, exclusive pride, as the English—a pride founded upon the lowest and basest distinctions, not upon what a man is, not upon what he hath achieved, he or his ancestors before him, but simply upon wealth, and wealth in its most grovelling form; not lavished in monuments of magnificence, utility, or piety, but upon wealth expended in mere sensual personal gratification. She who hath a britshka shall despise her of the poney-chaise—he of the butler and grooms, him of the boy or waiting-maid—he of Chablis, him of Cape Madeira—she of as many bonnets as she pleases, her of only as many as she wants, &c., &c. What a base contemptible standard of estimation, either for ourselves or others! the attention turned incessantly upon all these barren *miseres* as the French well call them, the imagination perishes, the finer parts of intellect and of morals are neglected, the heart hardens and withers, till all that is generous and independent in thought and feeling are utterly lost, for mind,—in this society of false distinctions, many as are the kickers so many are the kicked; every one feels his dignity offended by the insolent contempts of those above,—in the same degree that his arrogance offends the feelings of those below; he fills equally two, and, it might be thought, incompatible conditions—at once a conceited tyrant and a slave.

ONE WAY BY WHICH DRUNKARDS ARE MADE.

Horatius is about thirty years of age. He has many valuable privileges, quite respectable friends, and most circumstances have been in his favor. Still he is settled down into habits of intemperance. Why this? The reason of it may be found in the following statement. His father was always opposed to temperance on the abstinence principle. He would always drink when he wished to, and that he might have this privilege, he always kept ardent spirits in his house, though he was never known to be intoxicated. If his physician, whenever he had occasion to employ one in his family, was rather liberal in prescribing spirits, it was no objection to him. He was, however, in most respects, an excellent man, and his wife a superior woman. Well, when Horatius was born, the physician, who was apt to prescribe alcohol rather plentifully on most occasions,—ordered his mother to make a free use of it, and also, that it should be given, duly diluted and sweetened, to the babe; and this on the very day he was born. The nurse, the mother, the father, and all of the family knew how to prepare spirits suited to any person, or to any occasion; and they have no feelings of alarm or scruples of conscience against the *moderate use of them*. No one of the family was ever said to have been the worse for liquor save Horatius. He, poor fellow, was fond of strong drink from a child, and when a youth would once in a while drink too much. He is now a confirmed drunkard. These are the facts with reference to Horatius. His nurse, mentioned in the foregoing, now a venerable and sensible woman near sixty, and a member of the temperance society, will have it, that he was made a drunkard by the doctor, who ordered spirits to be given him from the very first of his existence, along with the circumstance that his father always kept it in his house.

The following report of the Irish Unitarian Christian Society, which we find in the last number of the Christian Teacher, will be read with interest. It shows that an excellent spirit, a beautiful union of charity and zeal, exists among our brethren of Ireland, and that our views of Christian truth are making progress in that country.

TENTH REPORT OF THE IRISH UNITARIAN CHRISTIAN SOCIETY, 1840.

It is with feelings of no ordinary character, that your Committee, on the present occasion, come before you to make their Annual Report, and to restore into your hands the trust confided to them at your last Anniversary.

Your Society has now been in existence for ten years; and the experience of that period testifies, not only that an extensive sphere of usefulness is open to us, but that we possess powers and capabilities to enable us to operate effectually within that sphere, and to accomplish some, if not many of the important objects contemplated by the originators of the society.

Some of the objects originally in view, which are highly desirable, if within your means, have been hitherto kept in abeyance by the very limited extent of your funds. But we trust it will be found, on examination, that the ground which was open, and upon which your means enabled you to enter, has not been left unoccupied.

It is to be borne in mind, that your society never expected or promised instantaneous changes, or immediately prominent results. Those who deal with the passions or imaginations of man, can agitate the masses at their will, and produce remarkable outbreaks, and extraordinary popular excitement. We studiously avoid these more than doubtful aids, and address ourselves, as far as possible, to the reasoning and rational man. The improvements, therefore, for which we labor, are necessarily gradual; and we are neither disappointed nor dissatisfied when we find, practically, the time it requires to mark, with distinct traces, our slow but certain progress. Even where individuals love the Truth for its own sake, and are prepared to inquire, it is not the work of an hour, or a day, to overcome ancient prejudices, and to remove popular errors, which have been skilfully engrafted on and made palatable to the weaknesses of humanity. But how few are prepared to inquire! Unfortunately, the many amongst Protestants are powerfully influenced by a notion of their own and their clergy's infallibility. Too many of our Protestant brethren seem to deny the possibility of their being in error; and manifest the obstinacy of their own decision, and deter others from inquiry, by sentencing to everlasting destruction the soul of him who, though equally sincere, and equally competent with themselves to understand and interpret the oracles of God, has been obliged, on a careful and diligent perusal of the Bible, to reject the favored doctrines, as self-contradictory, unwarranted, and unscriptural inventions of men.

The number prepared, or possessing the boldness to prosecute inquiry as to the religious truths we present, is nearly limited to those who have been startled by the light that has broken in on them by the perusal of the scriptures, and have been overwhelmed by the painful and anxious feelings which arise from a growing conviction, that the popular and creed taught views withheld from the majesty of God the glory which is his due. To those of this class who have approached us, (and their numbers have exceeded what could reasonably have been expected,) we have assisted in bringing consolation and peace, and have aided them in their progress towards the glorious truth—that the religion the scriptures reveal, and well-ordered reason approves, leaves no blot on the attributes of the Almighty, and whilst it brings back to God his glory, brings with it the true love of Christ, and peace to men.

But the operations of this society have not been confined to persons holding opposing doctrines. We have reason to know that the valuable works circulated through the means of the society, have enlightened and invigorated many of ourselves.

Can any true Unitarian be insensible to the importance of this result of our labors, or slothful in still further promoting it, both by *practice* and precept? Since your formation as a society, we have seen, and to some extent contributed to the establishment of seven new and promising congregations. Ballymoney, Ballyhemlin, Carrickfergus, Sainsfield, or Ravara, Comber, Raloo, and Belfast, have each had, since your formation as a society, new and handsome houses erected for the worship of the One, Living, and True God. And although the praise, under heaven, is due to the noble-spirited laymen in these new congregations, and to the courageous and unceasing energy of the talented clergy in those districts, who fed and encouraged the flock in its infancy, we rejoice to think that we, too, according to our means, were assistant in the good work. Your records now happily testify that your gratuities of books and other assistance and encouragement to most of these new congregations in their early struggles, have been productive of important benefit.

Your direct connection with one part of the north of Ireland has become, during the last year, less necessary, in consequence of the re-organization of the Belfast society, which had been for some time almost dormant. To its members we had, with a fraternal spirit, repeatedly appealed, to join and co-operate with us, or to re-establish themselves. Our appeal has not been in vain. The master minds and noble spirits who have presided over its re-construction, and are now its members or guardians, have given us a worthy response. The power and energy it has, in its re-juvenescence, displayed, give splendid promise of stability and usefulness. It has already published some excellent tracts; and its anniversary sermons last October, and its crowded *soiree*, were of a character to excite the most animating confidence and happy anticipations.

Connected with the North, we may further point attention to the fact, that the views of one of the talented individuals who at your last anniversary addressed you, have been brought further into operation there, by the establishment of a Sunday School Society for the assistance of those who, as Bible Christians, and rejecters of creed worship, were flung aside by the General Sunday School Society. We are happily informed that there is not one of our congregations in the north of Ireland that has not now under its own charge a flourishing Sunday School. Beset, as we have been, by the effects of ignorance, prejudice and mis-information, in those who oppose and revile us, we look to the judicious and proper education of youth with the deepest and most serious interest. May our brethren be early instructed and impressed with the doctrine, which too many of other communions forget, that the law of Love is one of the chief commandments, and, that if we hate our brother whom we have seen, we cannot be expected to love our Heavenly Father, whom we have not seen!

THE TRUE USE OF THE VINE.

The following excellent observations on the true use of the vine occur in the account given by Rev. Dr Duff, of his journey through France, while lately passing through that country to India, by way of Alexandria:—

'In these countries, mantled with vineyards, one cannot help learning the true intent and use of the vine in the scheme of Providence.. In our own land, wine has become so exclusively a mere luxury, or what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the Bible speaks of *wine*, in conjunction with *corn*, and other such staple supports of animal life. Now, in passing through the region of vineyards, in the east of France, one must at once perceive that the vine greatly flourishes on slopes and heights, where the soil is too poor and gravelly to maintain either corn for food, or pasturage for cattle. But what is the providential design in rendering this soil—favored by a genial atmosphere—so productive of the vines if its fruit become solely either an *article of luxury* or an instrument of vice? The answer is, that Providence had no such design. Look at the peasant and his meals, in vine bearing districts? Instead of milk, he has a basin of pure unadulterated 'blood of the grape.' In this its native original state, it is a plain, simple, and wholesome liquid; which at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary—not an intoxicating but a nutritive beverage. Hence, to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrrshire. And hence, by such a view of the subject, are the language and the sense of Scripture vindicated from the very appearance of favoring what is merely luxurious or positively noxious, when it so constantly magnifies a well replenished wine press, in a rocky mountainous country like that of Palestine, as one of the richest bounties of a generous Providence.' —*Missionary Record.*

One day in the streets of Cork, a man by the name of Barry, a corn dealer, on his way to the savings bank, was met by a tavern keeper, named Murphy; the latter said, 'Why do you not come to see me as often as you used to?' To which the former answered, 'I cannot do any such thing now, as Father Matthew has desired me to keep out of the way of temptation.' 'I am sorry to see you looking so very badly,' said the tavern keeper, 'why your face is quite yellow.' 'Why,' said Barry, 'if my face be yellow, so are my pockets too, thank God,' and pulled out of his pocket four sovereigns, which he was going to lay up in the savings bank. Not less than three or four hundred books have been opened in the Cork savings bank, since the spread of temperance there. By laying up money in that manner, they would have but little need of poor laws or work houses. By becoming teetotallers, the people would, in fact, constitute poor law societies among themselves. Then, neither the aged father nor mother of a teetotaller would be under the heart rending necessity of applying for admission to a work house.—*Temperance Almanac.*

DOMESTIC WORSHIP—by Wm H. Furness, Pastor of the Unitarian Church in Philadelphia. A new supply received by J. DOWE, 22 Court st. o24

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.

D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

NEW BOOKS.—Continuation of Memoirs of the Court of England, during the reign of the Stuarts
Tha Young Prima Donna, a Romance of the Opera, by Mrs Gray
No. 12 Humphrey's Clock, &c &c
For sale by JOSEPH DOWE, 22 Court st. o17

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j6

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.

John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong, George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.

The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.

The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.

Boston, Feb. 22, 1840. 1y

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.

E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.

Rich Figured, Corded Reps, Double Chain and Heavy PLAIN SILKS, of the best styles, changeable and single, colors, blue blacks, and beautiful light shades.

PLAIN DRESS SATINS, blue blacks, jet, browns, ash, stone, drab, blue, pink, pearl and white.

MOUSSELLINE DE LAINES and CHALIES, new styles. Lace Veils. Black and colored Alepines and Bombazines of the best make.

Hand Spun Family Linens, very cheap.

Linen Cambrics and Hdkfs; Linen Lawns; white and colored Table Cloths, Damask Nankins, and other articles at the lowest prices.

☞ The attention of purchasers is invited to this extensive Stock of desirable New Goods. march 28

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.

Each number contains a Sermon and other interesting contributions from popular Unitarian writers, together with the most complete record of Foreign and Domestic Religious Intelligence.

Every exertion is made to render this work worthy of the support of the public.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street. oct 10

R. E. DIXON, successor to GEO. H. GAY, Dentist. Removed to No. 9 Winter Street. july 18

SUNDAY SCHOOL LIBRARIES. — Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.

—Just published—

Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
The Scholar's Friend

Also, a good collection of Books for Teachers.

Orders gratefully received.

BENJ. H. GREENE,
s5 tf 124 Washington, corner Water st.

COUNT ROBERT OF PARIS.—This day published, making the 45th and 46th volumes of the Waverley Novels, cheap edition. Also, complete set bound in 27 volumes, very low. May be had at TICKNOR'S, corner of Washington and School streets. oct 24

COLLOT'S FRENCH GRAMMAR, Exercises and Key — Collot's French Reader—Anecdotes—Dialogues, &c. For sale by J. DOWE, 22 Court st. o24

CHAPEL LITURGY, 5th edition.—A Liturgy for the use of the Church at King's Chapel in Boston; Collected principally from the Book of Common Prayer, with Family Prayers and Services, by F. W. P. Greenwood. In press and will shortly be published by JAMES MUNROE & CO., Boston Bookstore, 134 Washington street. o 24

NEW BOOKS—In Press.—Holiday House, a series of Tales, by Catherine Sinclair, 16mo; Tales of Travel through some of the most interesting parts of the World, by F. B. Miller; History of Reynard the Fox, adapted from the German of Goethe, illustrated with numerous engravings.

The above received by the steamer Acadia, will shortly be published by JAMES MUNROE & CO., 134 Washington street. o 24

DR. CARPENTER'S SERMONS. — Sermons on Practical subjects, by the late Lant Carpenter, LL. D. Published for the benefit of his family.

Subscriptions received by Wm. CROSBY & CO., 118 Washington street, where a specimen of the work may be seen. o 24

SCRIPTURE ILLUSTRATIONS; being a series of engravings on wood and steel, illustrative of the geography and topography of the Bible, and demonstrating the truth of the Scriptures from the face of nature and the remains of the works of man, with explanations and remarks—by the Rev. J. A. La Trobe, M. A., 4to.

For sale by CHARLES C. LITTLE & JAMES BROWN 112 Washington street. oct 24

BOWDLER'S FAMILY SHAKSPEARE.—The Family Shakspeare, in one volume; in which nothing is added to the original text; but those words and expressions are omitted which cannot with propriety be read aloud in a Family—by Thomas Bowdler, Esq., F. R. S.

Fresh supply this day received by CHARLES C. LITTLE & JAMES BROWN Importers of Foreign Books 112 Washington street. oct 24

FAMILY OIL STORE.

THE Subscribers would inform their friends and the Public, that they have added to their Oil and Candle Establishment, 109 State Street, a Retail Department, for the purpose of supplying families with pure Spermaceti Oil, which they will warrant in all cases to burn freely, and without crusting the wick. And they will send it to all parts of the city free of expense.

jan 11 CLAPP & PERKINS.

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